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VOLUME XI
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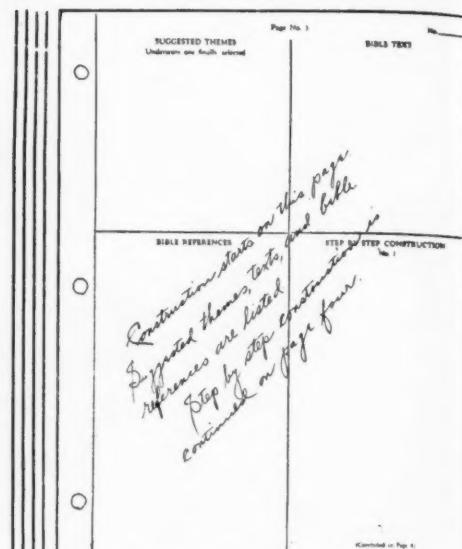
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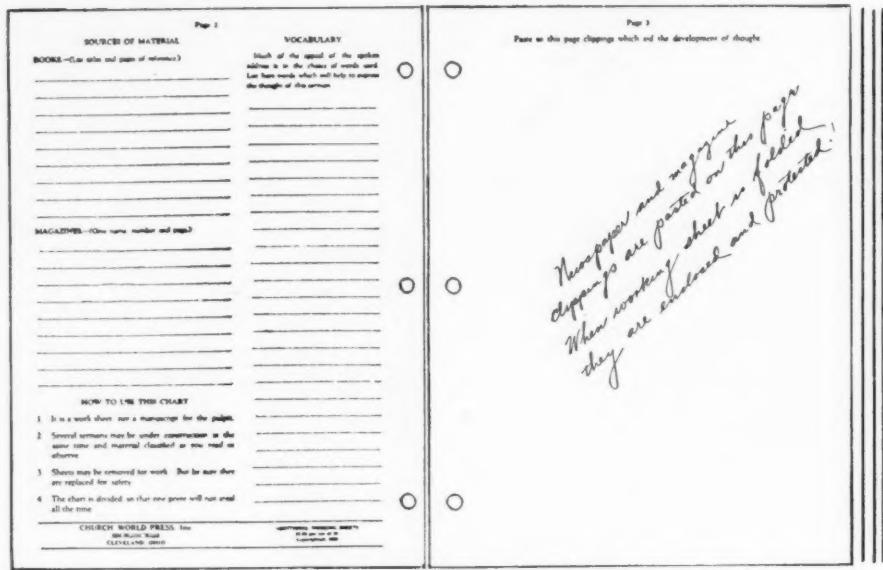
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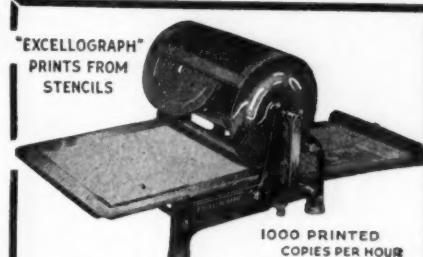
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THE EDITOR'S DRAWER

Alice Again

"That was a bright editorial you wrote about *Alice in Wonderland* being a satire on church life but you missed a wonderful opportunity for a follow up." So wrote my correspondent. Then he went on to point out the story of the trial.

"The Queen kept calling for the prisoner to be sentenced. Alice protested that it was customary to hear the verdict before the sentence was given.

"'No, no,' said the Queen. 'Sentence first—verdict afterwards.'

"'Stuff and nonsense,' said Alice! 'The idea of having the sentence first.'

"'Hold your tongue,' said the Queen, turning purple.

"'I won't,' said Alice.

"'Off with her head,' the Queen shouted."

"I have been observing a church trial," wrote my friend. "It follows this order pretty closely. The desire to get the defendant's head seems the first purpose of the court. Evidence and verdict have secondary place. I had the feeling that the sentence was carefully written out and was resting in the pocket of the court before the trial began."

So I am reading *Alice* again. Smart man that Charles Lutwidge Dodgson. He sure knew his churches.

WILLIAM H. LEACH



TERMS OF SUBSCRIPTION—Price per copy, 25 cents. Subscription One Year \$2.50 where United States domestic rate applies. Postage to Canada 25c per year additional. Foreign countries 50c per year additional.

CHANGE OF ADDRESS—Always give both old and new addresses when requesting change for mailing.

MANUSCRIPTS—The editor will be glad to consider articles which may be submitted for prospective publication. Articles should be typewritten. Unavailable manuscripts will be returned if accompanied by return postage.

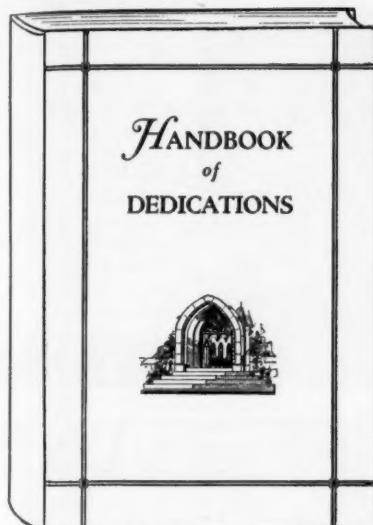
CHURCH MANAGEMENT Published Monthly by CHURCH WORLD PRESS, Inc.
Auditorium Building, East Sixth at St. Clair, Cleveland, Ohio

Entered, as second class matter, October 17, 1924, at the post office at Cleveland, Ohio, under the
Act of March 3, 1879.



William H. Leach—Editor-in-Chief
Printed in Cleveland, Ohio, U. S. A., by the Tower Press, Inc.

Edward E. Buckow—Business Manager



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CHURCH MANAGEMENT

AND RECORD OF CHRISTIAN WORK
Edited by WILLIAM H. LEACH

VOLUME XI
NUMBER 11
AUGUST, 1935

The Lost Passion*

By Milton S. Rees, Rochester, New York

AS we have been going back and forth over this country from ocean to ocean and from the Lakes down to the Gulf, meeting groups of ministers, being with various church organizations, I am thoroughly convinced that evangelism is the lost passion. From the Atlantic seaboard to the Golden Gate, from Maine to Florida, in pulpit and in pew, there is the tragedy of the lost passion. I do not mean the passion for money; we have gone money mad. I do not mean the passion for pleasure; we have gone pleasure mad. I mean the passion for souls.

Now, what of the soul and what of the passion? Man is a soul. He lives in a tabernacle we call a body, and after very brief and very uncertain years he moves into a house not made with hands. He is, first of all, spiritual. We know how valuable that is. Valuable because of the wonderful powers with which the soul is endowed, valuable because of its sensibility, valuable because of the price paid for its redemption. If anyone thinks he is not valuable, let him sit down and think of Gethsemane, then let him go out to Calvary and witness the price paid for its redemption. Valuable because of its immortality. We have started on a journey that will never end. And valuable because the soul is all that we really have.

I

It was the passion of Jesus. It is seen in his announcement: "For the Son of man is come to seek and to save that which was lost." It is seen in his method. Significant is that verse of the fourth of John: "He must needs go through Samaria." There was no geographical necessity for that. But let me call your attention, my friends, it was the passion of the Christ, who walked forty miles, taking that route because he would have an opportunity to meet a poor, degraded, sinful woman at Jacob's

well and talk to her about the living water. I say it is seen in his method. We are not going to get very far, if we get even started in evangelism, until we have a passion that impels. He must needs, must needs go through Samaria. It is the passion that impels us to go in our car some distance and talk to the Sunday School scholars, and talk to our neighbors and friends. I say, the passion of the Lord Jesus was seen in his methods. He was impelled to go. It is seen in his tears. I wonder, don't you, as you visit the art galleries, why the artists passed by the weeping of Jesus. You who have traveled much, how many pictures have you seen of the weeping of Jesus? The assistant pastor of the Dudley Street Baptist Church was given by his class in that church a picture of the weeping of Jesus, about the only one I recall ever seeing. There he is on one of those boulders on the Mount of Olives, looking across the deep ravine of the Kedron upon the city in one full, instantaneous view; and you remember what he said. He wept over Jerusalem.

"O Jerusalem, Jerusalem, thou that killlest the prophets, and stonest them that are sent unto thee! how often would I have gathered thy children together, as a hen gathers her brood under her wings, and ye would not!" Oh, the places that the Christ might weep over today! "Thou rejectest the truth and refuseth them that I have sent unto thee. How often would I have saved thy children and got them together, as a hen gathers her brood under her wings, and ye would not!"

Our eyes have been too dry. Who weeps over the prodigals now? Who weeps over the sinner on his way to the far country? Who weeps over those that have broken the heart of a mother or wrecked the homes of companions? How many have you seen weeping, friends, these days? I have never seen any very great revival in my lifetime—

and I have spent it in evangelism—until I saw tears.

At the tabernacle at Westerly, Rhode Island, one night a mother came down just after the benediction and grasped my hand and said: "I spent all last night in prayer and in tears for my boy. He is leaving for the front on Saturday, and I cannot think of my boy going to war until he has become a Christian." About 99 per cent on the way into the kingdom is the boy whose mother weeps during the night and prays for him. The next night, when I gave the invitation, before I had finished it and was expecting anybody to respond, that young man walked out of the pew and came up and grasped my hand. Friends, our eyes have been too dry.

Do you remember Paul when he said goodbye to the elders at Miletus? "For the space of three years I ceased not to warn every man day and night with tears." If Paul wept, my God, why shouldn't I weep? "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." I thank God when somebody rises to give a testimony, breaks down and weeps. I would to God, friends, we would get a passion that will show itself in our tears for the unsaved.

Again, the passion of Jesus is seen in his prayer. I suppose the climax of his prayer life, even though he died praying, was in the garden of Gethsemane.

Will you just go with me out of that eastern gate, bear off a little bit to the left, and then make a turn to the right and go down toward the brook Kedron, dry most of the year; and there you remember Jesus said to eight of his disciples: "For my soul is crushed, even unto the point of death." (Weymouth's Translation.) Then he went away and left Peter, James and John, and went a little farther into the garden and prayed: "If this cup may not pass from me except I drink it, thy will be done";

and after praying for an hour, came back and found them asleep. "Couldst thou not watch with me one hour?" I wonder, if he should come to New England, if he should come into our cities, or into some of the rooms that some of us occupy, I wonder if some of you officers in the church, I wonder if some of you Sunday School teachers might not hear him say: "Couldst thou not watch with me one hour?" How much of any day this year have we spent in prayer?

Then remember he went away and said: "If this cup may not pass away from me, except I drink it, thy will be done." He came back and found them asleep; where he would find a good many of his disciples now, asleep. He did not take time to awaken them; he went back and prayed again: "If this cup may not pass from me, except I drink it, thy will be done." I want you to notice on the forehead of the Lord Jesus his perspiration like drops of blood. That spells a passion for souls.

What did he mean, friends, by the passion? I am just going to put the interrogation point before you. He did not mean, "Do not let me go to Calvary." Ah! no. You go back in the story and you will find it saying long before he had that experience in the garden that he told his disciples on his way to Bethany just what was going to happen. I wonder if he did not mean this: "My soul is crushed even unto the point of death," is the announcement he made to his disciples,—the point of death. "Do not let me die in Gethsemane. O my Father, I started for the hill beyond the gate. Do not let me die here. Let me go to Calvary to make the atonement complete for the sake of the whole world." Isn't that quite possibly what he meant by the passion?

And then the passion is seen in the crucifixion. Take the language of the Book: "They sat down and watched him there." My! what a picture! None of us, my friends, could sit there long without seeing the passion of God the Son for a lost world.

If I were going to offer one prayer above another this afternoon, it would be: "O God, breathe upon us the passion of the Christ." In his announcement, in his methods, in his prayers, in his death, is the passion of Jesus. There are those for whom we ought to have a passion. And if I do not have it in my preaching, and my brothers in the ministry do not have it in their preaching, my friends and do not have it in their methods, we are not going to win them to Jesus Christ. O God, breathe upon us the passion of the Christ for lost souls.

II

Now, there are those for whom we ought to have a passion. This was well known and was emphasized by Scripture. It does not need any emphasis that I might try to put upon it. It is just simply this: There are those in homes, in Sunday School, in neighborhood and elsewhere this afternoon that are lost in sin, for whom we ought to have a passion.

You have read that book by William Dawson, *The Forgotten Secret*. He declared it was prayer. Where is the author that comes to Northfield who can write a book on the lost passion? What an abundance of material you would have!

I remember speaking here once at the summer conference on the lost passion. And I remember very distinctly, after I was through, just beyond the platform stood a man on this side, and

one on that. One was a Lutheran pastor from Philadelphia who usually spent his summers here. He took me by the hand and said: "I have lost the passion"; and the tears were running down his face. He said: "We have been building a church, and I have been much occupied in that. Before that I did not think a Sunday was well spent if I did not get someone to seek Christ; but I have not had anyone seek Christ in months. I have lost the passion."

I was speaking to the ministers in Buffalo. It was the union ministers' meeting. And when I had finished, off here on my right a man walked around and stood right near the little stand that I had been standing by, and said: "May I just make a request? I suggest that we have a prayer service, and I want you to pray for me. I have lost the passion."

Now, if we fail to have that passion, what then? I would not be justified in saying that certain people would be lost, but I would be justified in saying you would miss the joy of the winning of them to Christ.

Now, lest I weary you with all that has preceded, let me just come along to how may we have this passion. If we do not have power with God in prayer, we will not have power with men to win them to Christ. The victory in evangelism and in preaching and winning souls to Christ is on our knees. These members of the ministry will bear me out, if I do not get the victory on my knees before I go into the pulpit; I am not going to get it, I am afraid, while I am speaking. The price we pay for a passion, the price we pay for winning souls is prayer.

Then we cultivate the passion for winning souls by doing it. I never cared about fishing until recently. I could not catch them. It wasn't interesting to sit on a rock or in a boat or anywhere else with a fishpole when nothing was doing at the other end. So when my ministerial friends went fishing, I did not go. But having friends and a son-in-law up at the Thousand Islands, they invited Mrs. Rees and me up there. And a friend of sixteen years' standing who had been spending his summers there said: "I will show you where the fish are." That was interesting. So one afternoon he took us over, and he said: "Now, Doctor, here is a school of perch right here." So we took a piece of paper and made a diagram so we could easily locate where we would find the perch. Then we went around an island, and he said: "Now, here are the black bass, right here." We made another diagram.

I did not sleep very much that night, and was up before the sun, and we were off fishing. We went right over, holding our diagrams, said "Here it is," got in our boat, paid out our line, and in a moment had a fish. My, my! Why, I didn't know it was so fine to fish. We just keep catching them and catching them. Then we went around the island. It did not look quite so easy, but we got a large number of the black bass.

Do you know, I wanted to go fishing every single day I was there except Sunday. I didn't go Sunday, but Monday morning we tried to make up for the loss and went out early to catch fish. Now, why was that? I had not had any desire to fish at all. I lived right on Lake Ontario where I might have gone fishing many times. Nothing doing for me. But when I had caught one, I wanted the whole school. You see what I mean.

Just let me close with this: The joy of doing it. There is a joy that comes when you complete a new church, Brother of the ministry, when you have that dedicatory service. There is a joy there. There is a joy when you are able to raise large sums of money to send people into foreign countries. But I submit to both laymen and ministers, there is no joy that comes to the heart and soul of a man or woman like the joy of winning somebody to Jesus Christ.

Catherine Booth Clibborn was keeping us awake in the hotel at the summer gathering at Winona. I said to Gypsy Smith, who had a room not far from mine, "Who is it that is praying in the night?"

"Why, Catherine Booth Clibborn," he said. "Don't you know her?"

I said: "I know who she is, but I have not met her."

After I had been introduced to her, I said to her: "Would you tell me how it is that you spend so much time in the night in prayer?"

She said: "Yes. When my mother passed away, she asked us one by one, according to our ages, to come to the bedside, and said goodbye. When I came along, she took me by the hand and she said: 'Catherine, bring all the sheaves with you, won't you?' And I said: 'Mother, I will bring all the children.' She was the mother of nine children.

"I do not mean that, Catherine. Of course you will bring your own children. I mean all the sheaves you can get." And I said: "Mother, I'll do it." When I think of Whitechapel and the consecration of my mother with that passion for souls, I am praying in the night that I may win them to Jesus Christ."

Up in the Alps, when we had gone up to see the sunrise from the Rigi, down in the valley the next morning we heard the ringing of the bells calling the peasantry to prayer and to praise. Oh, friends, what is the dawning of the day from the Alps? I have seen and would carry with me into eternity the dawning of the day in immortal souls over the cliffs of eternity and the bells ringing, for there is rejoicing in the presence of the angels of God over one sinner that is converted.

Just one verse and I am through. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."

A SHRINE OF THE SOUL

Beyond the rich historical background which it provides and the comradeship of a great fellowship in the building of a better world, lies the further and deeper fact that the church is a shrine of the soul. It provides an open door into mystical communion with God and calls forth the deeper spiritual energies of our lives. To be a Christian and not share in this fellowship is like lighting one's room with a candle when one might establish connections with a municipal electric lighting plant.

Albert W. Palmer in *The Institute*, February, 1935; American Institute of Sacred Literature by the University of Chicago.

The Editorial Construction of a Sermon

By William H. Leach

ONE would suppose that in the hundreds of treatments on sermon writing and preaching that this point of view would have been many times presented. Yet so far as the knowledge of the author goes it is quite original. The making of a sermon, or

perhaps better yet, the building of a service of worship is so closely allied to the job of editing a magazine or a book that its discussion will be worth while to both editors and preachers. There is a place for a volume which will discuss the entire subject.

But pending the publication of such a book we shall treat it in brief articles. The article which appeared in this magazine some months ago entitled *The First Paragraph** is really a part of this consideration.

In the creation of a magazine or a book the editor is never merely trying to sell himself. He is seeking to create an effect. He knows just what that effect is. He selects from many sources, uses his own and other ability in the effort to publish something which will bring the desired end. A magazine is seldom judged by a single article; it must be judged as a whole.

The preacher, if he has an editorial mind, will build his sermons and worship services in the same manner. He is not seeking to put a personal idea across so much as he is seeking to create an atmosphere which will lead to certain conclusions and actions. The main difference between the editor and the logical preacher is that the latter feels that folks can be convinced by logic. The editor prefers to believe that atmosphere must be added to logic.

In the second place the editor uses the material of others. He doesn't try to evade that responsibility. He compiles and edits, using the material he needs to create his picture. He is forced by copyright laws to give credit for the material used. If there were no such laws the honest editor would want to do this anyway. The minister is in somewhat the same position. I do not think

that a minister should hesitate to use material from other pens. But he should not try to pass off the ideas of others as his own. That is plagiarism. It does not make his contribution any the less impressive to acknowledge his indebtedness in the presentation.

As a case study of a sermon produced by the same tactics that one would build a magazine I will use one of my own. It may not be much of a sermon but the sources are fresh in my mind and it will illustrate the method which I am advocating in this article. To some it may seem to have too much borrowed material. But in preaching it each quotation is credited to the right source.

To my mind more sermons fail by lack of quotation than by over use. Quotations show a mind which has been broadened by reading. Used in the right way they impress a congregation. At the same time they give a breadth to the sermon which can be achieved in no other way.

Now for the study.

* * *

Sermon Subject: "The Compensations of Maturity."

End Sought: This is an age which has proven most difficult to most people of middle age. Many out of employment feel that the changing world will never need them again. The purpose of this sermon to create the feeling that middle age and beyond is a most worth while period, that it possesses much which youth cannot possess and that religion has a helpful message for this age.

Out of the Sermon

Text: Psalm 91: 6.

Intro. It is dedicated to those who have left youth behind and have age before.

I. Middle Age, the Dangerous Age. A treatment of the conventional attitude toward middle age, showing its physical, social, intellectual and spiritual dangers.

II. Compensation. A study in the basic laws of compensation. Essay by Ralph Waldo Emerson is used as a basis for study.

III. The Compensations of Maturity.

- a. The wider angel of vision.
- b. The Girding for the battle.
- c. Equipped by experience to understand the true value of life's possessions.

Con. Concede all of the difficulties of

middle age and still it offers so much that it makes one feel worth while just to be alive.

The Quotations

Intro. None.

I. This whole section was introduced by a reference to the novel by Paul Bourget *Le Demon de Midi* (The mid-day Demon). This novel is based on the problems of middle life and it uses as a symbol the passage from the ninety-first psalm "The destruction that wasteth at noon day." The fact that the novel had been written around the idea make it easy to emphasize the dangers of middle life.

II. But there is a law of compensation.

From Ralph Waldo Emerson's Essay "Compensation."

Every excess causes a defect; every defect an excess. Every sweet hath its sour; every evil its good. Every faculty which is a receiver of pleasure, has an equal penalty put on its abuse. It is to answer for its moderation with its life. For every grain of wit there is a grain of folly. For everything you have missed you have gained something else; and for everything you gain you lose something. If the gatherer gathers too much, nature takes out of the man what she puts into his chest; swells the estate but kills the owner.

It is an interesting story which is told of John Fiske. He was paying a visit to the great philosopher Herbert Spencer. From the lips of the great rolled the wisdom of the ages. But as Fiske became acquainted with him he pitied the man on account of his loneliness. To his wife he wrote:

From a sermon by Harry Emerson Fosdick in "Voices of Living Prophets." Cokesbury Press.

I showed Spencer the little picture of our picnic-wagon with the children inside. When I realized how lonely he must be without any wife and babies of his own, and how solitary he is in all his greatness, I had to pity him. Then as I watched him studying that picture and gazing at our children's faces I said to myself, "That wagonload of youngsters is worth more than all the philosophy ever concocted, from Aristotle to Spencer, inclusive."

Statement of a farmer I knew who discussed this law from a negative point of view. "I tell you, my boy, every man has to take his licking in one form or another."

III. Two books deserve reference here. They are *Life begins at Forty*, Walter Pitkin. Whittlesey House. *A Woman's Best Years*. W. Beran Wolfe. Long and Smith.



William H. Leach

*See January 1935 issue of Church Management.

These both convey the idea that life really offers many compensations as one enters middle years and beyond. The preacher is trying to do for the spiritual world what these do for the social.

To show that maturity has been prepared for by the loss of the ego the following lines from *Alice in Wonderland* were used.

"You are old, Father William," the young man said,
"And your hair has become very white;
And yet you incessantly stand on your head—
Do you think, at your age, it is right."

"In my youth," Father William replied to his son,
"I feared it might injure the brain;
But now that I'm perfectly sure I have none,
Why, I do it again and again."

To show the value of continuity of memory the following quotation from General Grant was used. It was timely where given as the state of Ohio was engaged in a fight on a bill to support parochial schools.

Let us all labor to add all needful guarantees for the security of free thought, free speech, a free press, pure morals, unfettered religious sentiments, and of equal rights and privileges to all men, irrespective of nationality, color and religion. Encourage free schools and resolve that not one dollar appropriated for their support shall be appropriated to the support of any sectarian schools. Leave the matter of religion to the family altar, the church and the private school, supported entirely by private contributions. Keep the church and state forever separate. With these safeguards I believe the battles which created the Army of the Tennessee will not have been fought in vain.

(General Grant to the Army of the Tennessee at Des Moines, Iowa, September 29, 1875.)

To show that maturity can see spiritual values which youth might not see the following quotation was used. It is from *Under His Wings* by O. Hallesby. Augsburg Press.

My mother died when I was twelve years old. I have, therefore, only childhood recollections of her. But they are fresh and clear to my mind. Mother was sickly as far back as I can remember. She was not bed-ridden but she did have to keep to her chair a great deal of the time. Father had thoughtfully provided a comfortable chair for her.

I remember her best in that chair. There she would sit, day after day, in the living room with her knitting or with a book.

We always knew where to find mother.

Especially do I remember her in the long winter evenings. Then we children played in the room where mother was sitting.

We had to be quiet because mother could not stand noise. But how cozy and congenial it was as she sat there in our midst and helped us with our work and played with us in her quiet voice and smiling her sweet smiles.

To show that there is plenty of opportunity for achievement after middle

California Churches Conduct a Preaching Mission

FIRST CONGREGATIONAL CHURCH

RIVERSIDE, CALIFORNIA

Realizing that my Lord and Master, and my Church, challenge my best efforts to devoted service, I shall endeavor to keep the dates of March 3 to 10, inclusive, free from unnecessary diversions, and will attend the services of the "Preaching Mission" all that I possibly can. I shall daily ask God's blessing upon the "Mission."

Address

Signed

THREE Congregational ministers of Southern California have launched a unique program which they call "a preaching Mission." Last fall the mission was conducted for a week in the First Congregational Church of San Bernardino. In March it was held in the First Congregational Church at Riverside. The participating ministers are Anton M. Hanson, pastor of the First Congregational Church at Glendale; Lowell A. Young, pastor of the First Congregational Church of Bernardino, and Francis C. Ellis of the First Congregational Church of Riverside.

The plan is for the two visiting ministers to take charge of the mission. One has, in charge, the devotional service. The other does the preaching. The host minister has the responsibility for build-

ing his own church effectively into the program. At Riverside the pledge card shown here was used to accomplish that purpose.

The five objectives of the preaching mission were given as follows:

1. The deepening of the spiritual life of the church.
2. Recruiting men and women for Christ and the church.
3. Helping men and women in their own personal problems.
4. The building of Church Fellowship.
5. Pressing the quest for better world.

In each meeting an opportunity is given for questions. In addition any interested are urged to seek audiences with the visiting ministers for discussion of their personal problems.

years this quotation from *Life Begins at Forty*, by Walter Pitkin.

The larger and richer triumphs begin with graying hair. Handel wrote 'The Messiah' when fifty-six, and Bach the 'St. Matthew Passion' at forty-four. Haydn's best works came all after fifty, and his 'Creation' was done at fifty-seven. Beethoven improved with every passing year; his most wonderful melodies came between forty-five and fifty-seven. Wagner's 'Tristan and Isolde' came at forty-six and 'Parsifal' at sixty-nine. In painting Leonardo did Mona Lisa at fifty-four, while Rembrandt's five or six greatest canvases were conjured after fifty. Frans Hans Michelangelo's most tremendous conceptions were projected into paint between his fifty-ninth and sixty-ninth years. Up to his thirty-seventh year that supreme artist Goya painted nothing of consequence, according to his biographers. Then came spasms of ill health and a prodigious outburst of creative genius which steadily improved through his forties, then through his fifties, and then through his sixties, and did not deteriorate much until well in his seventies. At seventy-two he etched thirty-three extraordinary plates depicting scenes in the bull ring and painted, be-

sides these, a score of portraits. Thus in almost every field of endeavor the same congregation of elders confronts you.

Sermonic Material Grows

What is the best way to get together material for this kind of sermon construction. The *Sermon Builder* issued by the publishers of this magazine offers one of the best methods of which I know. It was created for this purpose. It is based on the idea that sermons grow through experience and it provides a simple, practicable way of permitting one's reading, observation and other things to help the growth.

The heart of the sermon builder is a four-page working sheet. The outside is used for outlining the sermon construction. In the inside pages are recorded references and attached clippings which help with the development. If you do not know this splendid tool for sermon building I shall be glad to send you a sample sheet so that you may become familiar with it. Others can be purchased as needed.

I have no objection to any reader using the idea back of the sermon used in this study or any of the illustrations. But if you are going to invite me to preach for you, you better not. For it will probably be my vacation sermon for the summer of 1935.

When Large Givers Quit

By John B. Scotford

WHEN the large givers quit, how shall we carry on our church?" is a question which confronts many a congregation today. Much wealth has vanished during recent months, and the prospects are that it will not speedily reappear again. All churches have financial problems, but those that have depended upon the generosity of the rich are in a peculiarly precarious position.

To all such we commend the story of the First Congregational Church of Kansas City, Missouri—a congregation which encountered its depression ahead of time. In the days when the stock market was still booming a group of members who were contributing in the vicinity of \$18,000 a year to the current expenses and benevolences of this church "walked out" of the First Church and placed their membership in another of the Congregational churches of the city. The report was spread about that the First Church would close its doors—only it did not! As one of the members expresses it, "We refused to have the morphine administered by a minority." The church insisted upon living.

Behind this decision lay a long story. The history of the First Congregational Church of Kansas City dates back to 1866, but the period of its greatest prestige was from 1880 to 1902 when the church was served by Henry Hopkins, son of the famous Mark Hopkins of student on a log fame, who finally resigned to become one of his father's successors in the presidency of Williams College. During his pastorate a surprising proportion of the leaders in the life of Kansas City were associated with this church. After thirty years his memory still lives in the town. A layman recently said, "Henry Hopkins was a good preacher, but he was the strongest minister outside the pulpit whom I have ever known."

After the close of this great pastorate the church suffered a decline which led to its removal from the business section, its merger with the Clyde Congregational Church and the erection of the present noble building in 1908—all under the leadership of Alexander Lewis.

Five years later the National Council of Congregational Churches assembled in the First Church of Kansas City for its most historic meeting in recent years at which the confession of faith generally known as "the Kansas City Creed" was adopted and the final steps

taken by which the voting membership of the National Council became the voting membership of the missionary societies, thus giving the churches direct control over these agencies. For Congregationalism these were epoch-making steps for which the First Church of Kansas City provided a perfect setting.

Then followed ten years of prosperous church life—five under the leadership of Frank G. Smith, now of Omaha, and five under the spell of the eloquent tongue of Charles F. Aked, who received a salary of \$10,000 a year and the use of a most attractive parsonage.

Upon the departure of Charles F. Aked for Los Angeles in 1924 it was obvious that the life of the church must be directed into new channels. Instead of looking for another pulpit orator the church called to the pastorate a man who had made a name for himself as a worker among young people. This was an experiment in the right direction, but it did not prove altogether successful. As the pastor and people looked at the situation they discovered that like all neighborhoods of any age, the one about First Church "had changed." In 1908 the church had moved northward, believing that the better section of the city would develop in that direction, but thanks to the genius of certain real estate men, it grew southward instead. The declining fortunes of the church were blamed upon its surroundings. As these could not be altered, the situation was adjudged "hopeless." The group which had carried the heavy end of the financial load saw to it that all current obligations were discharged in full, in-

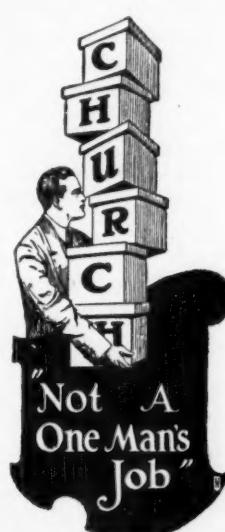
cluding the salary of the retiring pastor, and then took their letters and left. There was no quarrel; the departing members simply felt that it was bad business to try and carry the church further.

However, the numerical majority in the church dissented from this decision. Overtures for a merger with another congregation were declined. Close analysis would probably show that the basis of this attitude was emotional rather than rational. These people had loved their church, and hated to give it up. The memories of the past and the noble history of the church stirred them deeply. But there were also certain unquestioned assets. They owned free of all debt one of the finest church edifices in the city, together with an excellent parish house and parsonage. The backbone of the membership had known and loved one another for many years. Thanks to a weekly church night supper for the entire congregation and a weekly luncheon of the women, both of which had continued for many years, the constituency of the church were closely bound together by ties of acquaintanceship. Dollars might be scarce, but people were not.

In a mood of exaltation a new minister was called to begin his service in the fall of 1929. The man selected was neither a world-famed orator nor a specialist along some line of church activity, but a man whom they liked and who had the courage to lead what looked like a forlorn hope. He was Robert John Currie, a man of Canadian training who had held successful pastorates in Michigan and California, but who had not attained to the fame of his predecessors. Two significant things are said of him in Kansas City. "He is always smiling" and "He wears well."

The first problem which confronted the new pastor was that of encouraging his people. He reports that when he began making pastoral calls that tears would come into the eyes of the members at the mention of the church. His first sermon was on "Cast Your Shadows Behind You," and the second on "Better Days Ahead." Mr. Currie admits that he has had not a few days of discouragement, but he has always managed to turn a radiant face toward his people.

In a church which imagined that it had tried "everything" without success two of the simplest methods of building a congregation had been neglected—the



cultivation of the devotional life and pastoral calling. The people were hungry for the sense of God's presence and an intimate human contact with their minister. In place of a quartet costing over \$4,000 a year, a chorus choir was secured at an expense of \$1,000. With their assistance the pastor proceeded to make the Sunday morning hour of worship a genuine religious experience and the people responded. The uplifting service of Sunday was supplemented by tireless visitation during the week. Not a few of the members reported that it was many years since the pastor of the church called upon them in their homes. And this simple procedure secured results where more spectacular endeavors had failed.

As is always the case when there is a shift of responsibility in a congregation, not a few unsuspected assets were discovered. It was no longer possible to let certain rich people pay the bills, with the result that a surprising number of dollars were forthcoming from the rank and file, even with the depression getting steadily worse. Every member knew that both they and their dollars were needed. This sense of responsibility strengthened the already excellent spirit of the congregation.

Even the location had its brighter side. Although the church is "on the wrong side of town," it is at the head of the Paseo, a boulevard leading straight to the newer section of Kansas City, and in this day of automobiles people are perfectly willing to drive a few extra miles to reach a church that appeals to them. The church also enjoys the good fortune of being a landmark with which everyone who knows the city is familiar. As for the declining neighborhood, the departure of other churches has released some good people who still live there, while the young people of the vicinity offer an excellent field for missionary activity through the Sunday School and the youth organizations.

Robert John Currie has also been resourceful in his use of methods. One of his happiest devices is a Guest Book in the church foyer in charge of a most persuasive woman. Newcomers in the congregation are tactfully invited to put down not only their names but their addresses and telephone numbers. Early in the week the pastor gets them on the phone expressing his pleasure in having seen them in church and inquiring if there is anything which the church can do for them. If they prove to be transients or wandering members of some other church he merely wishes them well and bids them good-bye; but if they give promise of being good prospects he follows up the telephone conversation with a personal visit.

For 1933 a goal of one hundred new members was set for the church, and then the matter was kept before the congregation by placing in the foyer a scroll upon which the names of the members were inscribed when they joined the church. This served the two-fold purpose of suggesting to the congregation that they also look for new recruits, and at the same time familiarizing them with both the names and the number of those who had been received.

Shall We Subsidize Mendicancy

Warren Prince Landers

(Not long ago TODAY printed an article by Louis Resneck, director of Public Information, Welfare Council, New York, dealing with the frauds perpetrated by street beggars. "A full third are professionals, experts in mendicancy." The READERS' DIGEST condensation concludes: "Not only is giving money to beggars wasteful and wholly unnecessary, but in 99 cases out of 100 harmful to the recipients as well as to the community.")

WHAT would other cities say? Here is the writer's late experience on a Boston elevated train. Opposite sat a poorly dressed man; garments pinned together. Poverty marked him. His face suggested hopelessness, despair. A battered suitcase evidently held his scant belongings. Five sittings away was a woman, more than ragged, partly clad in a much worn and torn dress. Her face reflected illness; breathing seemed at times difficult. In her lap sat a little girl, perhaps five years old, barefoot, begrimed and with dirty hands. She wore a pair of boy's coarse woollen trousers. Everything about the pair suggested misery, squalor.

Apparently these two had been closely observed by the few passengers at that hour. Possibly they had been on board for a considerable time. But shortly a well dressed man standing at the front of the car quietly left his place, made his way down the aisle and gently slipped a bill into the woman's hand. The child showed no curiosity nor interest. Then from the left a well-dressed young woman—who might well have been a member of the Vincent Club or Junior League of Boston's elite—left her seat,

deposited another bill and left a smile of encouragement. At this point, to the evident surprise of the onlookers watching the drama, the man with the suitcase changed his seat to a place beside the woman and child. Again the writer observed that the latter showed no interest, asked no question, offered no greeting. The woman, however, showed him her "gains" and they conversed together. The man was seemingly satisfied, so far. But the occupants of the car were not through; another man gave her silver as did a second. When I was obliged to leave the train, returns were still coming in.

Was the first to act in collusion? He looked like a bank clerk. Was the whole affair "staged?" The writer prefers to believe otherwise. He likes to feel that the givers of bills represented those who know what depression means in losses on stocks and bonds, yet who still desire to share with others. He would believe that all who gave change did so because they thought they saw signs of a greater need and struggle than their own. If it was a bit of begging psychology, it was remarkably well done. But was it?

Every church needs to be repeatedly reminded of its new members.

Another device for both introducing new people and energizing old ones is the table which is set aside for the pastor at the regular Wednesday evening church-night supper. The minister selects those who are to eat with him with an eye to seeing that the proper individuals become acquainted with each other. We have all known "good churches" which were "hard to get into." The pastor's table is a means of overcoming this difficulty.

The First Congregational Church of Kansas City still faces a financial problem of some magnitude—but what church does not? But on a new basis of support it has successfully weathered the four most difficult years of modern times, and its spirit is excellent. One suspects that many churches will face

the same necessity of finding a multitude of small givers to take the place of the people of means who have paid the bills in the past. All signs point towards the increased democratization of church support. In the future individual gifts will probably be smaller than in the past, which simply means that somehow we must find more of them.

INCOMPLETE BAPTISM

"Once I knew a Baptist,
He had a pious look,
He had been totally immersed—
Except his pocketbook."

"He put a nickel in the plate,
And then with might and main,
He'd sing, 'When we asunder part,
It gives us inward pain.'"
First Baptist Church, Shreveport, La.

Recruiting New Members

Plans which have Produced

By Post Meridiem

BEECHER once said: "What a book can tell a man about fishing is worth knowing, but it is little that book can do toward making a man a true fisherman. If a man is going to fish for fish he must become their scholar before he becomes their master; he must go to school in the brook to learn its ways. And to fish for men, a man must learn their nature, their prejudices, their tendencies, and their courses The Christian's business is to find out what men are, and to take them by that which they will bite at."

William T. Stead, the English journalist, once wrote: "If I were asked which was the first thing to be kept in view by any one who was either charged with the training of Christian ministers or who wished to train himself for the Christian ministry, I should say, if you really want to serve God, keep in touch with men and women." He advised students to spend a year as policemen before they settled down to the pastorate. A Chicago minister recommended a hotel clerkship as superior to a fourth year in the seminary.

More than forty years ago Chicago Theological Seminary accepted the idea that students should be trained to make personal contacts. It called Dr. Graham Taylor to a professorship and, under his direction, trained its students in social service with the emphasis on pastoral work.

Each student was assigned to a church and, under the direction of the pastor, spent a given number of hours each week in house-to-house visitation. The pastor under whom I served told me to "start in anywhere." This was a large order. I could not say with Wesley, "the world is my parish," but I could say, "Chicago is my parish." I started in with fear and trembling, and experiences—some embarrassing, some strange, but all enlightening and educative resulted.

In one of my early parishes I received further training along this line. We purchased a piano, and the salesman explained in detail the methods employed in selling pianos. It might be called the follow-up method. Every inducement was offered to a prospect and every kind of pressure brought to bear upon him until he became a purchaser. I concluded that in a modified form this



method might be used in recruiting church members.

In an interim between pastorates in a large city, I took a course in real estate salesmanship, which was another step in my training for recruiting church members. The curriculum was as follows:

- a. Daily definite instruction.
- b. A "pep" period. Popular songs were sung and enthusiasm aroused.
- c. Actual practice. The pupils were sent out under experienced salesmen and made a house-to-house canvass to secure prospective buyers.
- d. Review. On returning, reports were made. Then a talk was given by one of the officers of the company, in every case a super-salesman.

The secret of salesmanship, according to these men, is this, never let up on a prospect until he becomes a purchaser. If one salesman did not succeed another was sent, and so on, until as a last resort the president himself would try to make the sale.

Working With Men's Class

In one city church a large men's class was built up until the membership reached 200. The president was a young, energetic business man. He kept in close touch with the members and reported to me when he thought they were ready for church membership. I then approached them with a definite invitation. This plan resulted in valuable additions to the membership.

Later, I was called to be assistant pastor of a church in the same city, in a section that was rapidly building up. My particular job was to secure new pupils for the church school, new attendants at the services and new members for the church. The following technique was worked out:

- a. House-to-house-visitation. Only two questions were asked: What, if any, are your church affiliations? Have you any children who are not attending a church school? In many cases these

visits led to permanent contacts, and many recruits were secured. If no one was at home, a card with a list of services and an invitation to visit the church was left.

This work was not easy. It became increasingly difficult during the depression when so many people were selling from door to door. But never was any courtesy shown when the object of the visit was known, although embarrassing situations occasionally arose.

A man attended church one Sunday. I called at his home. Presuming that he recognized me, I did not give my name. We talked for a while, and then he said, "Well, I suppose you have come to tune the piano." After the necessary explanations, he said that they were expecting a piano tuner that day, and he supposed I was the man.

b. The names of new pupils enrolled in the public schools were secured. This usually meant that a new family had moved into the community. The homes of these pupils were visited.

c. A visitors' book was placed in the vestibule of the church. A note in the bulletin asked all strangers to put their names and addresses in the book, and a number did this every week. These people were immediately interviewed.

d. A member of one of the circles of the Woman's Association was asked to call on "the lady of the house" at these homes and to report the result to me. This contact was often the most effective.

e. A card was made out for new families. All available information was recorded, and this was revised from time to time. These cards were filed in alphabetical order, and a street list was also made. The families were visited systematically by myself. This was done on the principle of a slogan given by one of the leading automobile corporations to its dealers, "Never forget a customer, and never let him forget you."

f. These cards were our prospect list. About a month before each Communion Service, they were gone over carefully and a number selected as immediate prospects. These families were visited, the matter of church membership definitely presented to them, and a "yes" or "no" answer obtained. No pressure was used, and the interview always terminated in a way that made another

approach possible. All the families enrolled were considered prospects as long as they were associated with the church in any way.

Results Were Gratifying

The results were gratifying. Some responded to the invitation to become members at once; some delayed until a later time; some waited for years and then responded; and some, after long delay, offered themselves voluntarily. In ten years 2,486 new pupils were enrolled in the church school and 980 new members were received into the church.

But there were other valuable results. Visiting from home to home, one found opportunities to "minister in his name" to the unchurched who were in temporal and spiritual distress. It is a great and sacred moment in a minister's life when the sorrows and burdens of a perplexed soul are revealed to him, and his advice and guidance is sought.

Phillips Brooks' successor said that the bishop's influence was as great ten years after he died as it was when he lived. In his pastoral work his personality wrought effects wholly incommensurate with the effort put forth. A half dozen lines in a hastily written letter brought courage and hope and cheer. A swift word of greeting or of sympathy frequently created the happy feeling of being loved and understood by him. Scores of letters, written to persons whom he scarcely knew were preserved. He had the faculty of achieving by a stroke of the pen, or by a grasp of the hand with a few simple words, a conquest which less gifted men must toil for. Every minister may well covet and seek to attain this ability.

THE HUNGER FOR GOD

It is related that the great Italian explorer, the late Duke of the Abruzzi, encountered a savage chieftain in East Africa to whom he gave, through an interpreter, the story of the revelation of God in the life, teachings and death of Jesus. When the story was ended the chieftain is said to have responded in words like these: "Traveler, you bring us tidings for which we have long waited. Through the years I have seen the sunrise in the east and go to bed in the west, and I have asked who gives it wisdom to do so. I have seen the stars and the moon like lamps in the sky, and I have asked who hung them there, I have seen the clouds gather and the rain fall, and I have asked who made a reservoir in the heavens. I have also asked whence come the rivers and whither do they go. But in answer I have buried my face in my hands and sighed. Traveler, you bring us tidings for which we have long waited." Many missionaries of the cross have had similar experiences. Job's aspiration is universal: "Oh, that I knew where I might find him." To answer that yearning is the great purpose of Christian missions.

James H. Franklin in *The Never Failing Light*; Missionary Education Movement.

A City Wide Drama Tournament

THE Cleveland (Ohio) Church Federation has, for two years, through its committee on Religious Drama, conducted a city wide drama tournament. Organizations from three churches, The First Baptist of Greater Cleveland, The Euclid Avenue Baptist and the Lakewood Methodist Episcopal, competed in the finals which were recently held. The competing plays in the final presentations were "Barabbas" by Dorothy Leamon Siegling, "Thy Face Lord" by LeRoy Wilson and "Sunrise" by Louis Wilson. Rev. C. H. Currie is the Chairman of the committee which has sponsored the program. The *Cleveland News* cooperated in the 1935 presentation and the finals were held in its auditorium. The complete instructions and rules which governed the tournament follow:

RULES AND REGULATIONS FOR 1935

CLEVELAND RELIGIOUS DRAMA TOURNAMENT

Sponsored by the Drama Committee of the Cleveland Church Federation and the Cleveland News Jointly

I. PURPOSE:

To raise the standards of religious drama and to demonstrate its effectiveness in the worship and educational ministries of the church. Therefore the religious effect and the artistic excellence of conception, of production, and of acting achieved are of the greatest importance. These can be achieved even with simplicity. No group should enter merely for the sake of publicity or the thrill of competition.

II. CHOICE OF PLAYS:

Plays must be approved by the Central Drama Committee. A suggested list is available in mimeographed form from the Federation office, 1010 Hippodrome Building. The plays are to be either Biblical or modern, so long as religious in effect, "that is, send the audience away exalted in spirit and with a deepened sense of fellowship with God and man." The total running time (including all changes of scenery, etc.) must not exceed forty minutes, nor be less than twenty minutes. Each play must be played against the background of draperies or scenery provided for all the plays presented on a given program. The first group choosing a play shall have the exclusive right to the production of that play in its region. No group may enter the play given by their organization in last year's tournament.

III. ROYALTIES:

Nearly all of the better short plays require a royalty of from three to ten dollars. This royalty must be paid directly to the publisher or other authorized agent and a receipt for same, or evidence that payment has been sent, must be shown to the regional chairman before participation in a regional competition. The royalty on the plays in

the finals will be an expense of the tournament, up to a maximum of five dollars for any play, the balance if any to be paid by the entering group.

IV. PARTICIPANTS:

The tournament is open to all church-centered and "Y" groups of the city and suburbs. Any church may enter more than one group provided each group is made up of different players. The groups may be composed of either adults or young people, or both. Professionals are allowed only in the role of the director, and no director is permitted to act.

V. REGIONAL ORGANIZATION AND TOURNAMENTS:

The city will be divided into three regions for the preliminary competitions, with a Regional Committee in charge of each, the chairman of each Regional Committee being selected by the Drama Committee, as follows:

Region I—West of the Cuyahoga River; chairman, Mrs. Theodore C. Mayer, 19428 Detroit Road, Rocky River, BOulevard 1866 J.

Region II—Cuyahoga River to East 105th Street; chairman, Mrs. Elmer Siegling, 1851 Haldane Avenue, KENmore 1990 W.

Region III—East of East 105th Street; chairman, Mrs. Cary R. Alburn, 19101 Oxford Road, WASHington 3260.

Each Regional Committee will be made up of the directors of the groups entering from that Region, and will have complete charge of the arrangements of all competitions within the Region. The Committee may subdivide the Region into districts or otherwise divide up the entering groups of a Region when the number so demands, and arrange preliminary contests as necessary.

Each group entering will participate in the Regional contests, which are to be held not later than May 5, 1935. Judges approved by the Central Drama Committee will adjudicate the productions according to the basis of judgment contained in these rules, and choose the group from each Region which ranks highest in all the Regional contests.

IV. FINAL CONTEST:

The three winners from the three Regions will present their plays in the final competition to be held in the *Cleveland News* Auditorium on May 16, 1935. Selected judges will choose the group ranking highest according to the basis of judgment, as the winner of the whole Tournament. No rehearsals will be held on the stage where the final competition is held. Admission to the final contest will be by tickets at twenty-five cents each (except for members of the casts and producing staffs).

VII. ENTRANCE REQUIREMENTS:

An entry blank (obtainable from the Federation Office, 1010 Hippodrome Building) must be filled out by each group wishing to participate and mailed by March 15 to the Office. Each group must pay an entry fee to help defray

(Now turn to page 535)

MINISTERS' HOBBIES

Hiking, A Healthful Hobby

By Samuel Blair

WALKING is not only an admirable diversion but a salubrious hobby, since it frequently frees one from many annoying physical parasites; or, better still, keeps him comparatively immune. Manifold are the benefits that accrue from "kneeling." Out beside the still waters, or wandering in the green pastures where the air is pure, what an internal bath one receives.

In elimination of waste products from the body walking will be found an excellent agent. Where the pace is rapid to the point of inducing perspiration, accumulated waste and poisonous matter are ejected freely through the pores. Constipation, indigestion and sleeplessness are poor pedestrians and never overtake a consistent hiker. Fresh air is an antiseptic, and the open road a miraculous balm for body and spirit—at no cost whatever.

The individual whose head has for months past been pillow'd on the hard facts of life, whose mind, when day is done, is a rodeo for nightmares instead of a throne for Morpheus, should by all means pry himself loose from "the strain of toil, the fret of care," mount that humble but reliable Pegasus the proverbial "shanks mare" and hie off down the luring brown trail to where the calm of the country invites, knowing that the formidable uproar and the deafening babel cannot carry beyond a certain limit, that they must grow faint and die away. Any man who actually does this will discover with keen avidity that

Whatever of life hath ebbed away
Comes flooding back with a rippy
cheer.

—(Lowell)

When, in the wonder-working days of his earthly mission our blessed Lord "laid waste his powers" in ministering to the multitude, he sought the solitary place for relaxation and devotion. Sidney Lanier thus pictures the Master's method of recruiting his depleted physical energies:

Into the woods my Master went
Clean forspent, forspent;
Out of the woods my Master came
And he was well content.

Elizabeth Barrett Browning was cognizant of the soothing and tranquilizing ministry of nature else why should she write:

The little cares that fretted me
I lost them yesterday,
Among the husking of the corn
Where drowsy poppies nod,
Where ill thoughts die and good are
born

Out in the fields with God.

Bryant, too, expresses a synonymous

thought in "Thanatopsis." "To him who in the love of nature holds communion with her visible forms, she speaks a various language."—

Tongues in trees, sermons in stones
Books in the running brooks
And good in everything.

—(Wordsworth)

Whether we look or whether we
listen
We hear life murmur or see it
glisten.

—(Lowell)

Earth crammed with heaven
And every common bush afame
with God.

Often, alas! the "primrose by the river's brim" is born to blush unseen because woe-begone mortals sit around refusing to budge out of the smoke of their own chimneys. These are they who have freely indulged self-pity, and have soiled their robes and make them filthy with the foul mire of discontent; they constitute that reprehensible class who are forever

A-faultin' Natchur's wise intents,
And lockin' horns with Providence!

—(J. W. Riley)

It is doubtless already obvious to the reader that hiking is one of the supine delights which have become almost an incurable passion with the author. Indeed it is an exercise which seems to take him by the soul and lift him up until he walks with God along the white cloudways of eternity, as if in the effulgent light of some celestial morning. After all, this wanderlust seems somewhat of a spiritual inheritance coming down in the blood of countless ancestors from ancient days and running into the human heart an infusion of migratory impulses which, particularly during the vernal season, sets thousands of appreciative souls tramping the forest glades, and turning again home drenched with oxygen and tanned by sunshine.

As a veteran of some twelve years allegiance to the Ancient Order of Nomads, this devotee, conscious that the world is too much with us late and soon, is aware of no better way of getting beyond the reverberation of telephone bells and the necessity of inexorable schedules than by taking to the long, long trail awinding away from all mundane worries, and that with reasonable regularity. Such pleasure is amplified by having a Sunday School Class or other group join one in his rambles thus making the joys referred to by H. L. Burgess in the following poem a mutually beneficial experience.

A feller gets a chance to dream
He learns the beauties of a stream
Out hikin'

And he can wash his soul in air
That isn't foul with selfish care
And relish plain and simple fare
Out hikin'

The rich are comrades of the poor
All brothers of a common lure.
The brotherhood is always fine
Bringing men close to God's design,

Out hikin'

A feller isn't plottin' schemes
He's only busy with his dreams
Out hikin'

His livery is a coat of tan,

His creed—to do the best he can

A feller's always mostly man

Out hikin'.

Drama Tournament

(Continued from page 534)

the expenses of the Tournament of three dollars (\$3.00), payable before the first appearance in the Regional contests. In return each group will receive five dollars worth of tickets (20 tickets worth twenty-five cents each), which may be disposed of as the local group sees fit. On additional tickets sold at 25 cents each by any entering group a refund of 10 cents per ticket will be allowed to the group's treasury.

VIII. BASIS OF JUDGMENT:

Since the plays will be selected from an approved list, the matter of the play itself, its subject matter and construction, will be disregarded as far as humanly possible by the judges. They will endeavor to base their decisions entirely upon the simplicity and sincerity of the players, their interpretation and training, and their general effectiveness in giving a unified production of a religious drama. Among the points to be considered by the judges, the following are important:

10% Choice of Play. Not whether or not the judge liked the play but whether or not it was wisely chosen from the standpoint of the age level and of the apparent ability of the participating group.

15% Religious Values. Was the acting such as to produce religious emotions in the audience? Did the actors seem to enter into the religious experience of the characters portrayed?

25% Directing and Acting. Did the presentation reveal adequate attention to climaxes, rhythm, tempo, groupings, movement, development of minor characters, stage business, ensemble playing, et cetera?

20% Stage Craft and Management. Were the setting, properties and lighting satisfactory? (Remember that playing before a draped curtain is a requirement.) Was there evidence of adequate and harmonious back-stage management?

15% Costumes and Make-Up. Were the costumes satisfying as to nation, period, season, social status and attention to color values of harmony and contrast? Was the make-up convincing?

Pronunciation and Enunciation. Did the characters pronounce their words accurately and did they speak clearly enough to make themselves understood?

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FOLLOW UP AWARDS

One year subscription to
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next ten in order.

Jewels to Crown the Worship Hour

By Ronald E. Terry

Call to Worship:

Be not afraid to pray—to pray is right.
Pray, if thou canst, with hope; but ever pray.
Tho' hope be weak, or sick with long delay;
Pray in the darkness, if there be no light.
But if for any wish thou darest not pray,
Then pray to God to cast that wish away. —Hartley Coleridge.
Sing: "The Lord is in His Holy Temple."
Let us now wait before God in silent prayer:

Invocation:

Almighty God, who hast caused the light of eternal life to shine upon the world, we beseech thee that our hearts may be so kindled with heavenly desires, and thy love so shed abroad in us by thy Holy Spirit, that we may continually seek the things which are above; and abiding in purity of heart and mind, may at length attain unto thine everlasting kingdom. Amen.

—Anon.

The Offertory:

The Sentence:
And Jesus looked up and saw the rich men that were casting their

gifts into the treasury. And he saw a certain poor widow casting in two mites. And he said, Of a truth I say unto you, this poor widow cast in more than they all: for all these did of their superfluity cast in unto the gifts; but she of her want did cast in all the living that she had."

—St. Luke.

The widow's mite to heaven went, Because real sacrifice it meant.

The Solo:

The Hymn: "Savior, Thy Dying Love," one verse.

The Prayer:

O Lord, our Lord, thou art the lover of our hearts and the creator of the world. Accept the offerings of thy people which in obedience to thy commandment, in honor of thy name, and with a free and joyful heart, we yield and dedicate to thee: and grant unto us thy blessing, that the same being devoted to thy service, may be used for thy glory, and for the welfare of thy church and people. Through Jesus Christ our Lord. Amen. —Author Unknown.

The Benediction:

Now may the presence of him who is the Prince of Peace and the Brother of all mankind be the constant companion of each one, both now and evermore.

PROMOTE BETTER MOTION PICTURES

The Motion Picture Foundation of the United States of America, a non-profit, independent organization established to create motion pictures suitable for the entire family to be shown in the theatres of the country, has launched a campaign for securing non-dues-paying associate members in a minimum of one thousand cities or communities who will cooperate with The Foundation in carrying out its plans through selected local leaders.

In promoting this campaign, The Foundation will seek the cooperation of organizations interested in better motion pictures, including churches, women's clubs, social and civic organizations, educational groups, patriotic societies, better film councils, service clubs, and other semi-public organizations.

One hundred and twenty leaders in American affairs are serving as Advisory members of the various Divisions of The Foundation—which deal with International, Historical, Musical, Instructional and Family Pictures—these members representing educational, sociological, industrial, journalistic, historical, international, religious, literary, and social service interests.

Among these are the following: James Truslow Adams, Russell Doubleday, John Farrar, John H. Finley, William E. Dodd, Irving Fisher, Henry N. MacCracken,

Michael Williams, Stewart Edward White, James E. West, Walter Damrosch, Alma Gluck-Zimbalist, Mrs. Edward MacDowell, Mrs. Ethelbert Nevin, Donald J. Cowling, Arlo A. Brown, L. D. Coffman, Glenn Frank, John J. Tigert, Albert F. Gilmore, Bishops William T. Manning, Francis J. McConnell, Ernest M. Stires, and H. St. G. Tucker, Lowell Thomas, John Timothy Stone, Ralph W. Sockman, Frank E. Gannett, Arthur E. Morgan, Ruth Pratt, Archibald B. Roosevelt, Ray Lyman Wilbur, Stephen Duggan, Henry P. Fletcher, John E. Edgerton, James T. Shotwell, William Preston Beazell and Albert Shaw.

The pictures to be created by The Foundation will be based upon an approved formula, they will be directed by technicians of wide experience, and they will meet the growing demand of the public for consistently clean, inspirational motion pictures. The Foundation desires the cooperation of associate members in promoting its activities in their own communities, to the extent of their ability, and to otherwise develop interest in better motion pictures, under the direction of The Foundation and the local leaders who may be selected. The Motion Picture Foundation is particularly desirous of having those who will serve as leaders and associate members communicate with its office, 247 Park Avenue, New York City.

SERMON X-4

"The sun ariseth"

Psalm 104: 22

THE one hundred and fourth psalm is a poem which encompasses the entire universe in its imagery and thought. It begins with a burst of praise to the Creator of all things. He is "clothed with light as with a garment," and when he takes his morning or evening walk it is "on the wings of the wind." The winds swaying the forests or sweeping the deserts and the lightning flashing across the heavens are his messengers and ministers. The poet sees the waters which covered the earth in flood receding within their embankments and forming the coast lines of the continents. From their countless springs the hills give drink to the creatures of the wilderness and nourish the growing things of the earth which furnish food for man and beast. The fir trees and the storks which are upon them, the high hills with their wild goats, and the rocks with their conies do not escape him. He is deeply impressed by the evenings and the mornings. He lifts his eyes to behold the glory of moon and sun, and gazes into the darkness of the night "which hideth not from him," and hears the beasts of the forests creeping forth to seek their prey, and "the roar of the lion to God for meat coming up, vast and hollow like disembodied sound upon the winds of midnight." The shades of night and the wild beasts flee together from the presence and glory of the rising sun, and man, calm and strong in its light, goes forth "unto his work and his labor until evening." Upon the ocean, "there go the ships," there is "Leviathan." The poem closes as it began, with a burst of praise to God for the infinite wonders of his universe.

That phenomenon of nature which we call the sunrise is one of God's most beautiful creations. Browning caught the glory and beauty of it in these lines from *Pippa Passes*:

Day!
Faster and more fast,
O'er night's brim, day boils at last;
Boils, pure gold, o'er the cloud-cup's
brim
Where spurting and suppressed it lay—
For not a froth-flake touched the rim
Of yonder gap in the solid gray
Of the eastern cloud, an hour away;
But forth one wavelet, then another
curled,

¹George Gilfillan.

Who Wrote Sermon X-4

THE author of this sermon is a pastor who has a number of volumes to his credit and is appreciated as a stylist as well as a preacher. This sermon has been taken from his most recently published volume. This is the fifth sermon in the "Sermon Identification Contest." There will be eight in all. At the conclusion of the contest take the report blank on this page and

write your conclusions regarding the authorship of each sermon.

To help you we have prepared a list of sermon volumes published by the cooperating publishers. We shall be glad to send you this list upon request. Every sermon in the contest has been taken from one of the volumes shown in the list. On page 536 you will find a list of the awards offered successful contestants.

Sermon Identification Contest

LIST below your findings of each month. List author, volume and publisher in which the sermon is found. Within thirty days of publication of Sermon X-7 send us your chart together with an essay of 300 words on the subject "Why I Read Sermons." The awards will be made on the basis of nearest correct report together with the most stimulating essay.

Author	Volume	Publisher
--------	--------	-----------

Sermon X	
Sermon X-1	
Sermon X-2	
Sermon X-3	
Sermon X-4	
Sermon X-5	
Sermon X-6	
Sermon X-7	

Your Name

Address

Do not report on any one sermon until the entire eight have appeared. Upon request we will send you a list of sermon volumes from which the contest sermons have been taken.

CHURCH MANAGEMENT

Auditorium Building

Cleveland, Ohio

Till the whole sunrise, not to be supprest,
Rose, reddened, and its seething breast
Flickered in bounds, grew gold, then
overflowed the world.

One who has witnessed a beautiful sunrise feels with George Lawrence Andrews, one of our modern poets, the thrill and wonder of it:

High up an amber touch of gold,
And gray mists from the vales unrolled,
While all the woodlands thrill with song
Or waking birds and happy throng.

Then flaming down the mountain side
The sunrise gold is scattered wide,
And all things kindle and respond
To touch of morning's fairy wand.

Oh man, stand still by wonder bound
To see transfigured grandeur round,
Your soul by beauty lifted high
As singing larks that split the sky.

But the real glory of the sunrise lies not in its beauty, in its power to charm the eye and thrill the soul. The real glory of the sunrise lies in the fact that it is the token and prophecy of a new day. Every morning, at sunrise, God says to us: "Here is a new day; take it and make the most of it."

Going to bed at night is a far greater adventure than most people think. In sleep we practically surrender all control over our lives. We virtually lay down our lives for a while. The body is inert, and the reason and will and emotions cease to function. In our sleep we become "the playground of unseen powers" which often take us through tragic and thrilling experiences. Some people have the greatest adventures and experiences of their lives while they are asleep. The only real thrills they get come from their dream world. When we sleep our life is gone, we know not where. But at sunrise all the elements of normal life—sensation, memory, will, desire—come back again to link us once more with the working world and all the yesterdays which have passed. Fresh from the hand of God there comes each morning a precious and priceless gift which no man has a right to claim for himself and which all our knowledge and science could not produce for him. This is the glory of the sunrise.

A new day is a new beginning, a new opportunity. Yesterday we made mistakes: today we have a chance to redeem ourselves. Yesterday, through careless word or action, we sorely wounded the heart of a friend or loved one; today God gives us the opportunity to apply the healing balm to that wound. Yesterday we compromised, besmirched our souls, dragged our most cherished ideals in the dust; today is ours to stand erect

again and seek to cleanse our souls and regain our lost ideals. Yesterday we saw the work and accumulations of years go down in a crash for which we were not responsible; today we are still in possession of that same power which enabled us to achieve, and we have the courage to try all over again. Yesterday we failed, miserably failed, and were forced from the field in utter defeat; today we may go forth to battle again—and to win. Yesterday we placed the body of a loved one in the tomb, and through the long night which followed we could not see "the stars shine through our cypress trees"; but at sunrise we see "the breaking day across the mournful marbles play," and learn

The truth to flesh and sense unknown,
That life is ever lord of death,
And love can never lose its own.²

When, in another song, the Hebrew poet says, "So teach us to number our days," he is simply urging men to put the proper evaluation upon a day. A day wasted is wasted forever. Time killed, as we so lightly speak of it, is time killed forever. Some things we can lose and find again—a day, never. When a day is gone it is gone forever. When you reduce a year to days and hours it is not a very long period of time. It has been estimated that there are less than twenty-six thousand hours in which to do our entire year's work. The average life of seventy years contains only eight hundred and forty months. Time is the most wonderful, the most precious, and yet by most people the most wantonly wasted thing in life. Generally speaking, the men who have been successful in life have been divided into two classes: those who do things and those who get things done by and through others. In both cases the time element has been one of the most important factors. Men who do things and who get things done by others know the value of a day. The biographies of most great men reveal the fact that they knew what a day was worth, and so planned their work as to make every day count. Benjamin Franklin spent all of his time wisely. He was never idle with brain or hand. He proved how much a man may crowd into a normal life. Thomas A. Edison knew the value of a day, and perhaps no man ever lived on this earth whose days were fuller of practical values for the human race than were his. It is said of the great captains of industry that they have brought the science of mass production up to its present high level because their system has eliminated the possibility of the workman loafing or killing time. Men who do things keep busy themselves, and those who get things done keep others busy. In their vocabulary there is no such expression as "killing time." To

kill time is to murder opportunity, for time is the stuff out of which opportunity is made.

Every day ought to yield its full fruitage of work well done, for that day will never come again. The tragic thing about much of our so-called "society life" is that it has degenerated into a more or less elaborate and expensive way of killing time. One is utterly amazed at the lack of resourcefulness on the part of people who are supposed to be educated and cultured when it comes to planning entertainment for a group of their friends. It is a genuine delight to go to a party where the host and hostess have planned something other than bridge and dancing and do not serve ice cream and cake. These things may be all right in their place. But when they are the only things people can plan they become the index of a hopeless bankruptcy in the art of entertaining. Making all necessary allowances for a normal pleasure life, we are convinced that it is nothing short of a major tragedy for thousands of people to spend all their days and nights in dancing or playing bridge. People who do this are in mighty little business in a world where there are so many worth-while things which may be learned and done. One of the greatest heresies in the world is that of wasting time on trivial things. In the face of those vast changes which are impending in our whole social structure the problem as to how people are to spend their time, especially their leisure time, is likely to be a major one. Perhaps the fate of our civilization will depend upon whether or not people come to learn the real value of a day.

We are either master of our days or we are mastered by them. In the book of Job, "where the whole problem of human sin and sorrow and the mystery of the ways of God are unfolded in a most dramatic way," there is a rare bit of imagery which Francis G. Peabody used most effectively in one of his famous Harvard College chapel talks. It is the dramatist's passing allusion to the work of the morning in this challenging question: "Hast thou commanded the morning?" That is, "have you taken possession of the new day and become its master, so that the morning may be at your command?" Is the new day which the sunrise brings to each one of us something which binds us down to do its bidding as slaves and endure its drudgery and worry through its long hours? Is life a depressing thing? Or do we have command of each new day? Does each day simply fit into the scheme of things whether for good or bad, or do we take each new day and fit it into our scheme and purpose for life? What we finally make of life depends very largely upon whether we are in command of each morning, or whether we are commanded and driven by the circumstances of each morning. Henry David Thoreau said wisely: "To him whose elastic and vigorous thought keeps pace with the sun, the day is a perpetual morning. It matters not what the clocks say or the attitudes and labors of men.

. . . The millions are awake enough for physical labor; but only one in a million is awake enough for intellectual exertion; only one in a hundred million to a poetic or divine life."

²Collected Works. Houghton Mifflin Co., publishers.

A Real Story of Pirate's Gold

A Story for Boys

By H. L. Williams

T WAS back in the days immediately preceding the Civil War. A young man, in his teens, lived with his mother in the Suisan Mountains of Central California. His parents had sought the west for greater opportunities and the boy himself had ridden with the covered wagons across the continent. The spirit of adventure was in his blood. He knew that there was a great world beyond the hills. He longed for it. Often as he rode his broncho around the camp he dreamed of that world.

There was one other disturbing ambition in the boy's breast. He wanted an education. He instinctively knew that the opportunities in the new age would be for those prepared by education. This desire and the spirit of adventure urged him to seek the world. The force was too great to resist so he set out with his wordly possessions upon his back. Day after day he rode, knowing not where, and probably caring little. He slept in trees, in caves, and ate wherever it was convenient.

One evening he was stopped by a stranger who demanded to know his business. The answer was apparently unsatisfactory and he was led away to a bandit's camp. There he learned that his captor was Black Bart, a notorious bandit. For weeks he was held a prisoner. The bandit took a liking to the lad and sought to persuade him to join his band of robbers. To his entreaties the boy replied by telling of his ambition for an education. Finally, Black Bart gave up the effort and sent the boy on his way with a full stomach and best wishes for his happiness.

Finally he secured work at a ranch. He decided that he would stay and make good. But one day his mother drove up in a buckboard. She had been

searching for him from the time he left home.

"Since you have determined to go to college, come back home with me," she said. "Together we will work and save to make it possible."

So back home he went. But he did not forget the bandit camp and Black Bart. He had sensed a spirit of friendship on the part of the bandit and he hoped that some day he might again see him. To date that desire has never been realized.

But before he had been home many weeks a strange thing did happen. The young man was digging for soap root, a root which was used in the family wash to make lather. As he dug beside the rock for the root his pick struck what he thought might be metal. He stooped over and pulled out a canvas bag. From it he took a gold piece. He rubbed it on his breeches to make sure. Yes, it was a twenty dollar gold piece. And in the bag were others, a total of nine hundred dollars.

The boy thought of Black Bart. He has never known that the bandit was his unseen helper. But today as Edwin Markham, the internationally known poet, sits in his home in Staten Island and tells the story, he thinks of Black Bart. For he has always felt that it was the bandit who made possible his college education.

Edwin Markham has passed his eighty-second birthday. His poems have gone to all quarters of the globe. *The Man with the Hoe*, alone, has been translated into forty languages. He is loved by the people of all lands. Yet, the bag of gold found by the soap root, started him on his way. Certainly, if it was bandit's gold, Black Bart made his contribution to society.

When Paul urged his young friend Timothy to "lay hold of eternal life" he was simply urging him to take command of life. The expression, "eternal life," as we have it in the New Testament, does not have reference merely to the future life. It suggests that type of life which was Jesus' greatest gift to men, an "abundant life" which has its beginnings here and now but which stretches out into eternity. This type of life is only possible for those who are in command of their days. When man comes face to face with life in a real way, it is suggested that there are three main attitudes which he may take. He may "believe, or harden his heart, or give way. That is to say, ultimately there are Christians, Stoics, and those

•who are merely passing the time.”⁷⁴ The man who gives up in the face of the stern realities of life or the man who assumes the Stoic attitude toward life is admitting that he has not commanded the mornings and that he is a slave to his days.

In the fell clutch of circumstance
I have not winched nor cried aloud.
Under the bludgeonings of chance
My head is bloody, but unbowed

This is the poet Henley throwing down the gauntlet to the universe. It is the way of the Stoic. It is a stirring picture —“the picture of a magnificent fight, a titanic man blindly, brutally, vindictively

John A. Hutton

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squared against the onrushing charge of wrathful circumstances. . . . It is thrilling, but it is pagan; it is inspiring, but it is gladiatorial. It means nothing but a raw, fierce struggle on the sands of the world's arena.¹⁵ The man who gives way before life, who simply passes the time, never knows the real meaning of life. The man who assumes the Christian attitude is assuming the only attitude which really enables him to "command the morning." Jesus was complete master of his days and of his life. When the Pharisees warned him that Herod would kill him if he did not leave the country, he answered: "Go and say to that Fox, Behold I cast out demons and perform cures today, and tomorrow, and the third day I am perfected. Nevertheless I go on my way today, and tomorrow, and the day following." Jesus was in such complete command of his mornings that he knew his enemies had no power to put anything into a day which could in any way master or overpower him. It is only on such a level as Jesus lived, the Christian level, that any man can reach those spiritual heights where he is sure that no circumstances of the material world, no incident or accident of a day, can touch or harm the eternal soul within. If our days are to be what God intended they should be, if our attitude toward life is to be at all satisfactory, we must command them and be their master.

Great days come in almost every life. Some are aware of those days and make the most of them; others are so stupid or unconcerned about life that they never know their really great days. Out on the edge of the desert in one of the most unlikely places on earth Moses' great day dawned, and he took possession of it and made it the starting point of a new career. The great day for Isaiah came when he went into the temple to worship after the death of Uzziah. The great day for Samuel came when he was yet a boy, but he never forgot its significance. We are told by one of our greatest poets that—

"There is a tide in the affairs of men
Which, taken at the flood, leads on to
fortune,
Omitted, all the voyage of their life
Is bound in shadows and in miseries."

The difference between great men and ordinary men is very often only the difference in their ability to recognize and make use of their great days. Our great days often come to us in strange dresses, and it is not always easy to pick them. Emerson called some days the "hypocritic days," not because it is their purpose to deliberately deceive us, but because their purposes are often masked like the face of the ancient actor so that we may easily miss their intention and refuse what they have to offer. The men who held the destiny of the Jewish nation in their hands missed their great day. Jesus came unto his own and they refused to receive him. And through his tears, as he stood above the city which had rejected him, he said, "If thou hadst known, even thou, at least in this thy day, the things that belong to peace! but now they are hid from thine eyes." There have been other national leaders who have been blind to the significance of the days in which they lived.

We cannot face the value and meaning of a day without being profoundly impressed with a thought which runs

through the entire Bible. It is the truth that "today is the accepted time," that today is the only time we can really call our own. A New Testament writer reflects the imagery of the greatest writers of the Old Testament when he says, "Come now, you who say today or tomorrow we are going to such and such a town, to stay a year and go into business and make money, when you do not know what your life will be like tomorrow! You are just a mist which appears for a little while and disappears." After relating some of the tragic facts of Israel's history another New Testament writer says, "Today, if ye hear his voice, harden not your hearts." The chief point of emphasis in many of Jesus' parables is that of the uncertainty of life and the supreme importance of the present as the only time which any man has to prepare for eternity. A modern painter has emphasized the tragedy of wasting the precious stuff of which life is made in the picture of a woman who has fallen asleep in the stern of a boat. Her head rests on a cushion and around her neck is a costly string of pearls. The string has broken, one end is trailing in the sea, and pearl after pearl is being lost while she sleeps. While many people sleep, the seconds, the minutes, the hours, and the days are slipping away into the soundless sea of time. Today is the only day we can ever call our own.

POLL CONGREGATION ON WAR RESOLUTIONS

The Madison Avenue Presbyterian Church, New York City, George A. Buttrick, minister, has recently polled its membership to learn its attitude toward peace resolutions adopted by the Board of Elders. The resolutions were as follows:

"We hereby record our belief that war is anti-Christian, and that the goal for our nation and all nations should be complete disarmament. We must prepare to slay not the enemy, but the enmity; and we believe that the Christian love that refuses to kill is a creative force, and the only sure antidote of war.

"We believe our schools should henceforth glorify the peacemakers and should hold up for emulation those who in healing, arts and sciences have enriched the common life.

"We earnestly urge the Administration and our representatives in Congress to work for the change of every law or policy inconsistent with continued cordial relations with Japan and all other countries. Specifically we advocate:

"1. The prompt repeal of the Exclusion Act, thus putting Oriental countries on a quota basis, and removing discrimination against their citizens. (Under such quota only 185 Japanese and 105 Chinese could be admitted annually.—U. S. Department of State figures.)

"2. Governmental control of the manufacture and sale of munitions of war;

"3. That there be an immediate cessation of provocative naval demonstrations, such as those planned in the Pacific next summer;

"4. The repeal of the Vinson Bill."

Nearly one thousand responded to the letter. Classified the replies were as follows:

Approval	761
Qualified Approval	61
Disapproval	96
Qualified Disapproval	21
Neutral	10

—Joseph Fort Newton.

BOOK BROADCASTINGS

What the Writers have to Offer

The Changing World

God Among the Germans, by Paul F. Douglass. University of Pennsylvania Press. 325 pages. \$3.00.

At last we have found a book which takes in the entire compass of the modern religious situation in Germany. Dr. Douglass sets the background for his story in the folkloric morphology of the Teutonic race. A chapter is devoted to the views of Hitler and Rosenberg on Nordic supremacy. Several chapters tell the story of the opposition of the Protestant Kampfbund and the Evangelical Youth of Germany to the religious bigotry and prejudice developed by the leaders of the Third Reich. Almost one third of the book is given to a detailed study and statement of the struggle for the organization of a national church.

For many American church leaders the book is invaluable for its last two chapters. Here the author rapidly but with amazing comprehensiveness traces the background of each of the present groups of Christians in Germany. Time and again Americans confuse the Evangelical church in Germany with the American church by that name or even the Evangelical Lutheran church. The German Evangelical church is the state church and the body which Reichsfuehrer Hitler has been trying to use as his instrument. The differentiation between the branches of the Lutheran and Reformed churches as regards polity and thought is clearly depicted from their beginning in the sixteenth century. The smaller Protestant groups in Germany, especially those with foreign connections like the Methodists, have been undisturbed in all the religious upheavals in Germany. These bodies are generally known as the Free churches.

The book deals in the large with the very recent events in the relation of the new German state with the church. However Dr. Douglass has done so excellent a work that one must admit that after reading the volume there is a feeling that the reader has lived through a large portion of the religious experiences of the German people since the Reformation. The perspective is excellent and the style is vivid and not at all technical despite the many quotations. The book will live as a permanent contribution to the record of religious development.

R. W. A.

The Voice of the Mexican Revolution, by José Mancisidor. "La Asonada," pbl. by Editorial Integrales, Jalapa, Vera Cruz; 195 pp.

The greatest catastrophe since the Conquest came to our neighbor Republic in 1910. The dykes burst, and inevitable floods of social, economic, political and religious crises inundated Mexico. Out of ruins is arising new life. Her people are gaining each year a saner perspective out of which they are producing great books of history and interpretation. The present work is of the latter order. Those wishing to know the soul

of our neighbors would do well to read it with other kindred volumes.

Essentially the author portrays the deep-lying causes of surface movements behind and through the Revolution; that the participants generally are as pawns in a game; that professed ideals by professional patriots are decoy for the unwary, and that the chief hindrance to progress consists in private interests of leaders. Authority taking shape or defending the status quo is seen to have justice and legality on its side if successful; otherwise there is the firing squad with "summary court martial" for lesser men, "most summary court martial" for the chiefs. The former, as a naive American reporter learned, meant shooting after the sentence, the latter, that the sentence was passed after the prisoner had been "fusilado."

Many more are illuminated in the narrative. The pride of the Mexican in facing execution with unmoved exterior. His psychic contempt for the machinations of Wall Street which is injecting alien elements into his racial body. The fruits of century-long Catholic indoctrination against all other religious forms causes the accusation against a northern missionary of being a tool of Wall Street and an agent of the White House. Here speaks the mass-mind of Mexico in language that is good for us to understand. The hero, a fortunate survivor from an early and disastrous revolutionary movement in Vera Cruz, having incriminated himself by speaking openly on behalf of the mute and suffering soul of his people, in the end shares the fate of hundreds of thousands of his countrymen in exile on foreign soil.

J. F. C. G.

Preacher and Preaching

The Teaching and Preaching That Counts, by James M. Gray. Fleming H. Revell Company. 153 pages. \$1.50.

This book contains fourteen expository messages or sermons from the Old and New Testaments. Doctrinal, historical, devotional and prophetic subjects are treated. The author was formerly President of The Moody Bible Institute. Four New Testament themes are considered, Paul's fourfold view of his ministry is clearly set forth. The right manner of man is described by a close study of I Thess., chapters 1 and 2. The disturbing conditions found in the church of Ephesus are discussed under the subject, "Not With Wisdom of Words," a study of I Cor., chapters 1

A CORRECTION

On page 503 of the July issue appeared a review of the new book by E. Stanley Jones, *Christ's Alternative to Communism*. Through an error the publisher was not given. The publisher is "The Abingdon Press," New York City.

and 2. The distinction between the gospel and human wisdom are shown by Paul. The important distinction between salvation and reward is pointed out in the author's study of I Cor., chapters 2 and 3. Genesis, chapters 12 and 13 and Deuteronomy, chapter 30, give the importance of the Jew in the world-past, present and future. The three explanations of the miraculous as found in Joshua 10, are interpreted, together with Jewish historical events connected with it in "The sun and moon stood still." A portrayal of Gideon as a hero of the Jewish faith is given. Samuel is studied as a basis for considering David as a man after God's own heart. The distinction is made between the Kingdom of God and the church in the present age as well as the church's characteristics and its predicted end. A New Year's homily based on Psalm 101:2, is printed in full. A message for Independence Day is next given. A message for Thanksgiving Day drawn from I Thess., 5:18 is set forth. A Christmas message views Christ as a King from three different points of view—John 18:37. A watch-night message from Deut., 7-9—"The faithful God," brings the book to an end. The book is suggestive and should be read as a modern study of present day preaching.

H. D. H.

The Seven Last Words, by A. S. Baille. The Bethany Press, St. Louis, Mo. 96 pages. \$1.00.

This book contains seven divisions each one dealing with a single saying of Jesus on the cross. Practicing what he preached shows Jesus' own action of forgiveness, his life as a sacrament of forgiveness and forgiveness as a drama. Next, the persistence of personality is proclaimed as (1) the sublime hope of humanity, (2) the belief in the continuity of life and (3) differentiations of personality. Filial affection is next portrayed as (1) a sacred scene reviving past memories and (2) a grace of thoughtfulness. The unkindest cut of all stresses the lonesomeness of Jesus during his earthly life, his trial and his death. Jesus shared human need. Still man has many thirsts in which the eternal is shut out. Christ meets man's deepest spiritual needs. Man cannot have his thirst satisfied until God does it for him. The grand finale is a brief paean of victory. Time and space no longer check or limit Jesus. Christ's last words on the cross are words of hope in the midst of distress. We live in blissful prospect, because life has a clearer meaning when we realize that we shall be with him, for we shall see him as he is. In the epilogue, the author tells us that the cross belongs in the eternal present. This is a very suggestive and thoughtful book. You will be greatly enriched and strengthened by reading this book.

H. D. H.

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The Way of Faith, by Joseph R. Sizoo. Harper and Brothers. 107 pages. \$1.00.

The subject of Faith is one of the most appealing themes in the Christian Religion. It forms the foundation of our hopes and our loves. Dr. J. R. Sizoo, who is pastor of the New York Avenue Presbyterian Church of Washington, D. C., has chosen the subject, "The Way of Faith," for the thirty-second book of Harper's Monthly Pulpit.

In the first place, the author interprets faith in everyday terms which have a vital and meaningful relation to life. Very practical suggestions are found in his sermons "To Those Defeated" and "About Fear." In his sermon on the "Problem of Suffering" the author attacks a problem as old as time. It is more than simply a discussion about human suffering. It reaches down into the depths of the problem and leaves the reader with the feeling that he has a better understanding of it.

It is interesting to note that half of the texts chosen are taken from the Old Testament. The author's choice of texts like his choice of subjects illustrate in a clear manner the main idea of each sermon. Dr. Sizoo's sermon entitled "The Unfilled Sea" has for its text one sentence from the first chapter of Ecclesiastes: "All the rivers run into the sea; yet the sea is not full." The one dominating idea of the subject and of text of the sermon is carried out in the most artistic and yet concrete manner: "The love of God is greater than the sorrows of men, and the redeeming power of Omnipotence mightier than the sins of life." It is this harmonious relationship of text and subject to the material which gives unity and power to these sermons.

The author's human touch together with his gift to interpret the spiritual in practical terms of living situations makes this volume of sermons good reading.

W. L. L.

The Second Coming of Christ, by Henry W. Frost. Wm. B. Eerdmans Publishing Co. 251 pp. \$1.50.

This volume is a review of the teachings of Scripture concerning the return of Christ. The author is no stranger to Christian people, for he is the author of several helpful books, and at present is Emeritus Home Director for North America of the China Inland Mission.

The Second Coming of Christ is presented from the pre-millenarianism point of view. The author is an able and fair representative of that school. There are fourteen chapters on, "The Coming Personal, Literal, Visible, Glorious, Satisfying, Transforming, Judicial, Dispensational," etc. The style is non-controversial. Each chapter is the work of a keen and logical mind not given to speculation but always appealing to the "it is written" of the Bible. Few authors quote as copiously from the Bible as Dr. Frost. Although there are three main views on the return, the reviewer commends the book to every Christian. It stands on its merit and soundness. There is a place for a level-headed book on this subject, and it is believed this book will be a great blessing to our people.

T. B. R.

My Adventure Into Spiritualism, by E. Lee Howard. The Macmillan Company. 181 pages. \$2.00.

The author of this book is a congregational minister. He served a number of parishes, and was, for a time, the president of Fargo College. Early in his

career he became interested in spiritualistic phenomena. Since his retirement from active college leadership he has devoted much of his time to researches in the realm of the psychic.

There is much amazing material in the volume. It is written with a degree of sincerity and honesty which calls for serious consideration. The opening experiments follow much of the familiar psychic phenomena. There were trumpet meetings and automatic writing. The chapters which deal with the seances at the home of Dr. Wickland, which list experiences with spirit obsession, are tremendously interesting and challenging. For thirty years the author has followed these seances. Evidences of demonology are revealed which one, without serious reflection, cannot reject.

Into this period comes the names of some we know. Ozora Davis was one of the interested group which gathered at the home of Dr. Wickland, and, after his death, his spirit came back to join the gathering there.

This volume adds to the growing conviction of this reviewer that there is sufficient basis in reported psychic phenomena to justify a serious attitude toward it and a serious study of it. Surely it cannot be laughed out of court.

W. H. L.

Social and Educational

Narcotics and Youth Today, by Robert E. Corradini. The Alcohol Information Committee. 114 pages. \$0.50.

The author is executive-secretary of the Foundation for Narcotics Research and Information, Inc. The purpose of this volume is to supply a scientific treatise for the adolescent groups who are facing present-day problems dealing with narcotics, especially the drink problem. This book is an excellent one to incorporate in the curriculum of our schools as a basis for instruction in physical education. The findings of scientific research on alcohol and other narcotic drugs are clearly and impartially given. The information presented has been gleaned from many scientific sources.

In the introduction, the present-day narcotic problem is outlined together with the progress in its knowledge and the modern problems it presents. Its exploitation for profits and the methods of advertising used are also considered. First, the origin, constitution, claims and the poisonous effects of the various narcotics and other drugs are scientifically set forth. The modern scientific theories on narcosis and the physiological and psychological reasons why narcotics are habit-forming are stated. The functions of the nervous system and the changes, disturbances and the effects that the drugs have on it are scientifically noted. The effects that narcotic drugs have upon the digestive system are described. The food value of beverage alcohol and its function as an aid in nutrition are given as well as its effect upon the various digestive organs of the body. The effects of narcotics upon the circulatory and respiratory systems of man are next discussed along with man's resistance against infection and disease. The effects of alcohol and other narcotics in their relation to eugenics and racial hygiene are described. In the appendix are given tables of weights and measures as well as the chemical formulas of the various drugs. At the back of the book also a list of

the references, an index and sources of information are to be found. Twenty different illustrations are scattered throughout the book—six figures, ten diagrams and four graphs.

This handy volume gives in outline the cream of the latest scientific research on the subject. It is well written. It should be read by all those who desire to be up-to-date.

H. D. H.

Outfitting for Spiritual Marriage, by Floyd Van Keuren. Morehouse Publishing Company. 166 pages. \$1.75.

This book is not written for ministers, though they may profit by reading it. It is written, primarily, for young people who are contemplating marriage or have recently been married. In simple and non-technical terminology, the author discusses the physical and spiritual qualifications a young person should possess to make a success of married life.

The entire volume is centered around questions asked the writer by those about to be married, or problems presented by those who have been recently married. He discusses and offers suggestions on "The Engagement," "The Marriage" and "The Home Life." Young people planning to be married will find in this handbook an answer to many of their immediate questions.

A. L. M.

Social Work Year Book 1935, Fred S. Hall, Editor, Russell Sage Foundation. 698 pages. \$4.00.

This is the third issue of the *Social Work Year Book*. The second was published in 1933. When one realizes the changes in the social structure of the United States since March 4, 1933, he understands the tremendous task which was involved in the preparation of this new edition. The year book is, first of all, a cyclopedia of social progress in the country. The many phases of life are treated, in alphabetical order, by authorities in the various fields. Their articles give the basis for understanding the social attitudes and then recounts any progress made in the respective fields. Each article is followed with a bibliography. The second part of the book gives a directory of the agencies in the field. This list runs into a good many pages. The volume is a necessary handbook to the social worker. The minister who wishes a compact compendium of social progress will, also, find it a valuable addition to his reference library.

W. H. L.

Christian Philosophy

Products of Pentecost, by L. R. Scarborough. Fleming H. Revell Company. 127 pages. \$1.25.

The author is President of Southwestern Baptist Theological Seminary, Fort Worth, Texas. These twelve addresses are a restudy of the permanent results of Pentecost. A survey of Pentecost is made in which that event is considered to be most epochal. The first church is pictured as God's model for all others in the world, its uniqueness, growth, expansion, etc. Pentecost is considered as a power-led prayer-meeting and as an organized supplication, the prayer-meeting essentials are given. A renewed leadership of the apostles is pictured as it faced the big task of world redemption and the per-

sonalities, qualities and essentials of such leadership are mentioned. A cross plus a resurrection was the vital message of Pentecost. A revaluation of souls brings with it a mighty missionary urge. Pentecost revivalism is described as a new model in evangelistic endeavor and its soul-winning essentials are set forth. It is contended that the content of the Pentecoster's creed is a rock bottom one for character and conquest. A pictorial panorama of Pentecost portrays a glorious encouragement in team work and spiritual cooperation. The Holy Spirit's actions at Pentecost and His enduring contributions are treated. Pentecost had its financial side so the fundamentals of tithing are discussed. The characteristics and methods of Pentecost that should be perpetuated, are emphasized.

H. D. H.

The Venture of Belief, a letter from N. S. D. to T. H. S. Fleming H. Revell Company. 54 pages. \$1.00.

This brief Book contains the concrete personal, religious experiences and observations of the author. Such subjects as religion, emotion, reason, words, understanding, religious experience, presence of God, decision, surrender, sin, sharing, God's will, relationships, the church, creeds, the social gospel, love, are briefly discussed. Reason and religion need not be antagonistic. Religious experience is reasonable if one makes the experiment. Questions of definition, of logic, of psychological analysis, of scientific explanation are subordinated to the facts of actual experience. Facts may not always be judged by external tests alone—they must be experienced to be known and understood. Men must be willing to seek to know God in childlike humility. One must choose to believe, if the complete fulfillment of life is to be gained. This excellent little book should interest those desiring some experiences taken from life.

H. D. H.

Exploring the Deeps, Studies in Theology, by Archibald E. Deitz. Fleming H. Revell Company. 121 pages. \$1.25.

The author is Professor of Systematic Theology in the Hartwick Lutheran Theological Seminary, Brooklyn, N. Y. The book is based largely on lectures given to theological students. Fourteen different subjects are treated. First, God and man are discussed in regard to man's constitutional likeness to God. Sin's origin and beginning are narrated. A few basic facts concerning man's position as a moral agent, his place in the world and his powers of growth and development are set forth. Sin's consequences are portrayed. The scriptural view of the doctrine of predestination or election is presented briefly. The divine and human natures of Christ's person are discussed. The various theories of Christ's atonement are mentioned. Man's acceptance of Christ as Saviour is briefly outlined. The matter of a man's justification and regeneration is set forth. The Holy Spirit's work in human souls and the union of the human soul with Christ are studied. The place and function of prayer is briefly treated. The most striking features of the Christian life are mentioned and the ultimate goal of redemption is set up. The conclusions of this book are conservative and Lutheran. It is well worth reading.

H. D. H.

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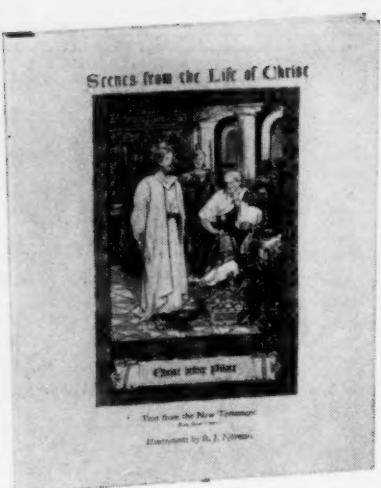
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Various Topics

Chronicles of Barabbas, by George H. Doran. Harcourt, Brace & Company. 416 pages. \$3.50.

The book reading public of America will long remember George H. Doran. The ministers who look over their book shelves will find the name of the company he headed on a great many volumes still in constant use. He claimed to have sold more religious books than any other man in America and I rather think that the claim could be substantiated. This is the story of his life, his business ventures and the writers and publishers who have crossed his path.

It is a volume of intense interest to the book lover. It has an unusual interest for this reviewer for he took his first lessons in publishing from Mr. Doran and for some time selected and edited the religious books which the house published. Even at that time 1925-27, Mr. Doran's interest in books in the fields of fiction and literature was taking precedent over the religious titles.

This volume reveals the publisher as a writer. He has a facile pen. Occasionally here and there we find characterizations which seem to this reviewer as unfair. He does not always deal kindly with those who are forced to take issue with him. But the pictures of writers he knew and the publishers with whom he competed, make an interesting day's reading.

Always possessed by the publisher's instinct the material in the book has been selected for popular appeal and does not cover his religious publishing venture as much as some of us might wish. The men in the religious field who are discussed are mostly those in the early period of career of the time of D. L. Moody, Newell Dwight Hillis, Charles W. Gordon and men of that period. One of the greatest religious book publishers of all time, who was associated with Mr. Doran, Charlie Roe, should have been entitled to consideration in this story of his career.

George H. Doran was and still is a giant and a genius. He is personality itself, a personality with ideas which knows no obstacles which can stop his progress. Irascible in temperament, many times profane in execution, yet he usually had the admiration of those who worked with him. The months I spent with him were probably the most trying, and yet the most profitable of my entire life. Though I had left his house before the consolidation with Doubleday Page took place—a consolidation which eventually put Mr. Doran on the street—I had sincerely hoped for a better ending to the publishing career of one of the greatest creators of books. W. H. L.

The Legal Status of Church-State Relationships in the United States, by Alvin W. Johnson. University of Minnesota Press. 332 pages. \$3.00.

It is quite evident that the changing

economic and social order is going to bring to the fore, again, the whole question of separation of church and state. In Ohio during the past year a mighty struggle has been going on to secure public tax monies for the Roman Catholic parochial schools. Other states will soon launch similar movements. It is going to require consistent thinking and courageous action on the part of honest citizens to steer the ship of state through the troubled waters.

The publication of a book such as this, at this time, is a contribution to sane thinking. Here, in the legal presentation, one finds the study of the idea of church-state separation and its zig-zag course through the years. It begins with the history of Bible reading in the schools and concludes with the story of Sunday legislation. Packed in between is information regarding sectarian schools, private schools, tax exemptions and many other themes. The study is based on court decisions which are expanded and interpreted by the author.

If the reasoning of this volume is followed the American idea is for complete separation. It will have the sympathy of most Protestants though some still feel that Bible reading in the schools is no violation of the basic principle. This reviewer leans to the position of the volume. It is well for Protestants to gird themselves with information. It is well, also, that their own houses be put in order. This is one of several volumes which will be helpful in getting the proper perspective on the whole matter.

W. H. L.

The Antichrist, by Joseph Roth. Translated by Moray Firth. The Viking Press. 177 pages. \$2.25.

This is a different book. It is not the outline of some new theology. It is not a new philosophy of life which is to be preached. It is no new revelation which the author is interested to relate. The author of this volume, which has as its subtitle, "An essay on evil in the modern world," describes in an autobiographical manner the world as he has seen it. The Antichrist is anti-human, anti-God, and this author is sure he has seen him. In the modern movies, munitions manufacture, oil concessions, and race prejudice he sees forces which are working as the Antichrist works. In a most subtle manner these forces weave their way about the world and subdue mankind. Fear, this author believes, is one of the greatest curses of mankind. It can beat man into dust.

While the author, as an exile, has suffered many bitter experiences there is no bitterness nor cynicism in his thought. He is simply relating facts which should be known. Although as a novelist he writes with a dignity and a passion which stirs the soul, he does not distort the truth.

The reviewer finished this book with the thought that symptoms and signs of evil which exist in Europe must in some way be like those in America. The clever manner in which evil can in various forms assume the appearance of righteousness is a most startling fact. This is a book which will make a man's blood tingle but at the same time will make his mind think as it never thought before.

W. L. L.

TO-DAY

“My Christ was a Gambler”

A Sermon

By *Orva Lee Ice, Baptist Church,
Wilkinsburg, Pennsylvania*

“And sitting down they watched him there,
The soldiers did;
There while they played with dice
He made his sacrifice
And died upon the cross to rid
God’s world of sin.
He was a gambler, too, my Christ.
He took his life and threw
It for a world redeemed.
And ‘ere his agony was done,
Before the westering sun went down,
Crowning that day with crimson crown,
He knew that he had won.”

—*Studdert-Kennedy.*

PREACHING in the past has weighed its emphasis on the side of God’s love. Because of this, “John three-sixteen” has become easily the best known text of Scripture. There sounds out of this popular verse, however, the implication that God did all the giving. It tends to rule out the most important fact of the saviorhood of Jesus; in any case one of the most appealing elements. Jesus not only was given, he gave himself. It was no passive transaction. The Master was not conscripted. He was a volunteer.

The thought graces much of the New Testament account. One statement has a personal quality that makes it appeal. “I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me, and the life which I now live, I live by the faith of the Son of God who loved me and gave himself for me.”—(Galatians 2: 20.)

“He took his life and threw
It for a world redeemed.”

The Gambling World

Life has been likened to “a narrow vale between the cold and barren peaks of two eternities,” to a stage on which men and women are merely players, to “a thawing ice board on a sea with sunny shore,” but whatever the metaphor, one thing it is—a game of chance. It is a gambling world. Each person is betting his life on something. Each is taking his life as a dice and throwing it for some prize. Each person wagers himself. There is something each considers more important than life itself. One bets his life that wisdom is the principal thing and spends himself to get an education. Another gambles his life on money being the greatest thing, and give his time and strength to get it. Another lays his life on fun. Another places his bet on power, on a fancy party shibboleth, on traditionalism.

The pathetic thing about it all is the fearful odds given. So much is there of selling out too cheaply. Low aim is the tragedy of life. Good red blood to use, golden grains of time to spend, the treasures of youth—health and strength, and tossing it all for a worthless stake. It is enough to melt the world to tears.

Some men demand high stakes. They give all they have, but demand a worthy goal. They may lose. They take that chance with their lives. They may not win the prize, but they never lose that most important of all life’s treasures—self-respect.

So men are gambling with their lives, some for the low stakes, some for the high. Some give great odds. Some demand a worth while prize.

“He was a gambler, too, my Christ.
He took his life and threw
It for a world redeemed.”

Jesus Bet There Was A God

Columbus believed one could reach the East Indies by sailing west, and despite the contemporary conviction that the sea was a treacherous, eager monster lying in wait curling his lips “with lifted teeth as if to bite” he sailed out there. He took his life in his hands. He risked everything he had. He bet his life.

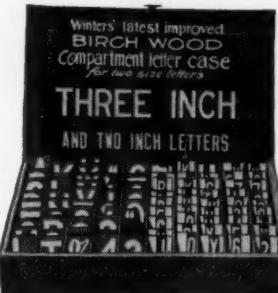
Lincoln bet his life that in rights “all men are created equal.” Orville Wright bet his life that men could fly. The man who invented the safety appliance for mine cages bet his life that it would work. With his eighteen year old daughter he stood on the cage while the cable was cut. “If I perish, I perish”—is the story of a young woman who bet her life.

“True Religion,” says Donald Hankey, “is betting one’s life that there is a God.” (“Student in Arms,” pg. 140.) Christ bet his life there was a God.

It is one thing to sing about God, to give him ceremonial compliments in prayer, to embroider sermons about him with the silk of rhetoric, and another and a different thing to bet your life on his being. Faith may be a good thing to put in a hymn. It is a greater thing to put into a life. Few take that risk.

Christ took that risk. It entailed soul-sweat. It demanded anxiety. The element of chance was present. Swinging on the cross with dry and thirsty lips, he cried: “My God, my God, why hast thou forsaken me.”

(Now turn to page 548)



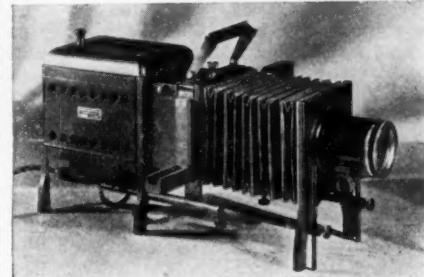
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"TOWERING O'ER THE WRECKS OF TIME"

Has the glow of the light carried by the Church seemed to dim in recent years? Then we need to have an experience like that of the Egyptologist with Napoleon in Northeast Africa who had been gazing at the little tents of the soldiers scattered over the plain and whose eyes suddenly lifted from the tents to Cheops the greatest of the pyramids. At last he understood the magnificence of Cheops. We need to lift our eyes from the tents of the world life, from the world's religions, from the world's idealism tiny and lovely in the moonlight, and to turn to the one great figure as he stands stark against the sky, Son of Man, Son of God, towering above the wrecks of time, with his arms outstretched in perfect agony for the saving of the sons of men. All the light of sacred story gathers round that face sublime.

Lynn Harold Hough in *The Church and Civilization*; Round Table Press, Inc.

A CHILD'S RIGHT TO GOD

Professor Will Durant tells the story of his little girl who came to her mother one day with the age-old question, "Mother, what is God like?" The mother hesitated in the presence of so great a question and finally said, "Dear, ask your daddy." So the little girl went to her father with her search after God. "Daddy, what is God like?" And he too hesitated. Later on, among her childish possessions they found a slip of paper with a bit of free verse inscribed on it. It went something like this:

I asked my mother what God was like,
She did not know.
I asked my teacher what God was like,
She did not know.
Then I asked my father, who knows
more than anyone
Else in the whole world, what God was like.

He did not know.
I think if I had lived as long as
My mother, or my father,

I would know something about God."

We hear a great deal to-day about the rights of the child, his right to be well-born, his right to play, his right to an education, his right to conditions of physical and mental hygiene. Surely, along with all these other rights there stands his right to an awareness of God.

Marie Cole Powell in *Guiding the Experience of Worship*; The Abingdon Press.

THE FACT OF CHRIST

The fact of Christ! That fact is always bigger than you thought. Just as the Alpine climber, slowly mounting towards his goal, feels his sense of awe deepen as the high peak rears itself before him, so for the Christian pilgrim, as the years pass by, the fact of Christ looms up ever larger, more mysterious, more arresting. That fact includes, of necessity, much more than the historic figure set in the Galilean scene.

What is this life if, full of care,
We have no time to stop and stare?

No time to see, when woods we pass,
Where squirrels hide their nuts in grass.

No time to see in broad daylight,
Streams full of stars, like skies at night.

A poor life this if, full of care,
We have no time to stop and stare.
—From W. H. Davies, *Leisure*,
in Collected Poems to 1928.

If one surveys, as from some peak, the long story of man's slow emerging, amid every circumstance of physical, mental, and moral struggle, from the lower to the higher levels of thought and action, the conclusion is irresistible that the fact of Christ, the fact, that is, of the historic Jesus and the influence He has wielded then and since, has been the dominating element in that long ascent—an ascent which is still in its early stages. It is a curious thing how difficult men have always found it to appraise or estimate or measure Jesus, or to fit Him into their current categories. It is one of the many tributes to His magnetic power that they always go on trying to do so, undeterred and undiscouraged; and He continues to elude their measurements.

Edwards S. Woods in *What Is This Christianity*; Harper & Brothers.

AFRAID OF SANITY

"And they come to Jesus, and behold him that was possessed with devils, sitting, clothed and in his right mind, even him that had the legion; and they were afraid." They were afraid—afraid of sanity! We are like those men. We have become so naturalized in our insanities of hate and competition and unbrotherliness and injustice that we are afraid of the sanity of love and co-operation and brotherliness and justice. Could anything be more insane than the spectacle of half the world overfed and the other half underfed with enough for everybody in our very hands? And yet we are afraid of the sanity of a just distribution! Is there anything more insane than the dog-eat-dog method of competition? And yet we are afraid of the sanity of co-operation! Is there anything more insane than destroying food in a world that is hungry? And yet we are afraid of the sanity of distributing food rather than destroying it! Can anything be more insane than the piling up of armaments, producing hate and fear and war? And yet we fear the sanity of a world of mutual trust and brotherhood!

The most insane thing in this insane world of ours is to be afraid of sanity!

E. Stanley Jones in *Christ's Alternative to Communism*; The Abingdon Press.

MOMENTS OF INSIGHT

Many of us have stood on a Swiss mountain and seen below nothing but mist; and yet from time to time, in patches, now and again, the mist has cleared away and revealed a landscape of fascinating beauty far below. Then the mist has closed in again, the vision has disappeared, and we were left in what Wordsworth calls "the light of common day." The reality was there all the time, but was hidden from our eyes. May we not take this as a parable, and realize how essentially limited is our outlook on the Universe; how much there may be of which we have not as yet caught the faintest glimpse how much also of which we do in moments of insight gain some sort of apprehension?

Sir Oliver Lodge in *Science and Human Progress*; Doubleday, Doran and Company.

THE COST OF THE PRICELESS PEARL

An old saint stood up in a little prayer meeting on one occasion to give his testimony. His was one of those marvelously beautiful stories, such as we may be sure God writes down in his book of remembrances. There was a note of reality in his voice. The listener heard in it authentic messages from the unseen. When the old gentleman had taken his seat, a young fellow arose and said glibly, "I would give the world for that man's experience." "That is just what it cost me," said the old saint quietly. That is just the price that too many refuse to pay. This priceless pearl is not for the man who merely wishes for it. It is for him who, regardless of cost, wills to possess it.

Clovis G. Chappell in *Sermons From the Parables*; Cokesbury Press.

THE SECRET OF REAL LIFE

The great Christian evangelist of Japan, Toyohiko Kagawa, is nearly blind; yet he has wonderful spiritual insight. He works very long days, has written many books, preaches often, six or seven times a day; and is winning many thousands of his people to Christ. An American reporter, in a recent interview, asked him, "What is the secret of real life?" He quickly replied: "Communion with God. Realization of perfection through God, to become a son of God. In your country you have machines and money, but do not understand the art of the soul. You have music, paintings, and sculpture; but you have lost the art of life, the sculpture of the soul; beauty inside, and restfulness and peace. Beauty in the soul. Transparency of the soul like a crystal, through which the light shines perfectly."

George Walter Fiske in *Studies In Spiritual Energy*; Fleming H. Revell Company.

THE TWO GIFTS OF JESUS

One of the strange but luminous facts about our Lord is that He gave so few directions or suggestions about the specific practice of religion or the organization of His church. How much we make of creeds, or orders, of church organization! Yet Jesus never ordained any of these matters, or left specific suggestions about them. Think of the fact that the church has an "Apostles'" Creed but a "Lord's" Prayer! There is no "Lord's Creed."

The fact that our Lord was so divinely careless about so much that we count important, or even essential, gives all the more weight to the few specific commands He did give as to religious order. He did leave two definite parts of outward religion—a prayer and a sacrament.

Look at the contrast again: He left no creed, no organization, no church order, no rules of procedure; but He left a form of prayer. How that fact sets prayer high above everything else in importance!

Far more than by all its creeds and orders, the church has been held together and held faithful to its Lord through the ages by the two gifts of Jesus, the Lord's Prayer, and the Lord's Supper. If we made more of these, and kept the use of them as simple as they were in the mind of the Master, the church might be more united and more powerful than it is.

William P. Merrill in *The Way*; The Macmillan Company.

FIRESIDE SERVICES

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March 10—"The A B C of Home Making"
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April 14—"Why Worry?"

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The conferences are being held in cooperation with the American Bible Conference Association. For further information, write to: "Boardwalk Bible Conference," Clarence E. Mason, Jr., Conference Director, 49 North Jackson Avenue, Atlantic City, New Jersey.

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EL CAMINO REAL

"The King's Highway"

To the visitor to California, nothing excites more interest than the chain of Old Missions, which extend from San Diego, in the south, to Sonoma, in the north. They were established about 40 miles apart (one day's journey), along a well-defined road known as El Camino Real or The King's Highway, from 1769 at San Diego, until 1823 at Sonoma.

El Camino Real is now a beautiful, wide, paved auto highway marked by Mission Bells on iron posts. But the road as the frailes trod it is no more, yet the road as they saw it to be still remains. Many other races than that of Spain have tried to find El Camino Real, spiritually as well as literally. They have looked for the things of the spirit, as did Fray Junipero whose footsteps made the first impression on El Camino Real.

"Which way shall I take?" shouts a voice on the night,
"I'm a pilgrim awearied, and spent is my light;
And I seek for the palace that rests on the hill,

But between us a stream lieth, sullen and chill."

Near, near thee my son, is the old way-side cross,
Like a gray friar cowled, in lichens and moss;
And its cross-beam will point to the bright golden span,
That bridges the waters so safely for man.

Grant Avenue Methodist Church,
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Here in many ways I learn the truths by which I may live a brave, happy, and useful life.

Here I gain the strength by which I become that which I have learned I ought to be.

Here I find comfort in my sorrow, courage in my struggle, joy in my victories.

Here I come into union with Christ, my Master and Friend.

—OZORA S. DAVIS.
First Congregational Church,
Portland, Oregon.

Christ a Gambler

(Continued from page 545)

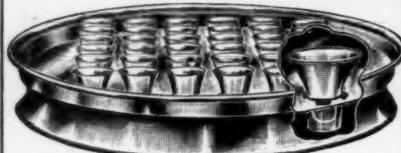
Until Christians take the risk of casting their lives upon their faith, of risking comfort, pleasure, money—until they actually bet their lives there is a God, their religion is an empty gesture.

A Different Kind of a God

Jesus not only bet his life there was a God, but he bet his life that he was a different kind of a God than the one the Pharisees worshipped. The Nazarene grew up in a religious age. He found a zeal for God but ignorance of God. The god of the Pharisees was a vindictive god quite like some petty despot seeking vengeance on his enemies. He learned of a provincial god, that he was the god of the few. He was taught to believe in a vain god that loved long complimentary prayers, broad phylacteries, perfumed beards, gold and incense. He was trained to think of God as haughty, overbearing and unapproachable. This was the god he found in Galilee. But Jesus bet his life that God was not such a god.

He taught a new prayer beginning, "Our Father." He preached a God of loving watchcare: "Your heavenly

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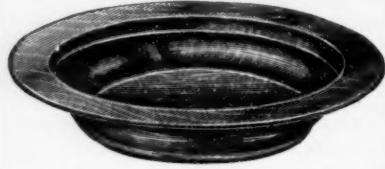
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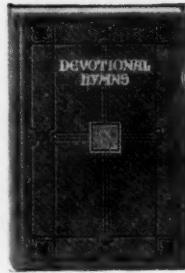
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Father knoweth that you have need of all these things." He revealed God as execrating long prayers, public prayers to gain credit for sanctity; involved ceremony that would forbid the plain man from coming to him. He bet his life that God was like the Father of the prodigal son, that he was a God of mercy and love.

He Bet on Man

The Lord also bet his life on man; on the world, on you and me. Life was held very cheaply in those days. In the arena at Rome life was battered out in blood before cheering mobs. Babes were slaughtered in Bethlehem. A ceremony of piety was more important than the life of a stripped and beaten man on the Jericho road. Personality was of secondary importance. A man was of less value than a sheep.

Poets, philosophers, and prophets have doubted the value of man. He was "a foolish baby," "an infant crying in the night," a "worm of the dust," "hath no preeminence over a beast," with a heart "deceitful above all things and desperately wicked." Now and then we are prone to agree with them. Deceitful lives discourage us, cause us to generalize that "all men are liars." Ugly and ungracious persons cool our ardor for

helping others, and make us feel that nothing is quite so disgusting as people.

Religion with some is a cloak, with some is "a smug conviction that he is in the secret;" with some just an emotional spasm, a discharge of feeling, that has no relation to actual living.

The disgusting world with all its disheartening people, Jesus met. No one had greater occasion to become discouraged with it. Man mocked him, disdained him, crucified him. And still he bet his life that man was worth saving.

"He took his life and threw it for a world redeemed."

With that, man ought to realize his own value—by the price that was paid. All the treasure of heaven in the person of Jesus of Nazareth has been bet on him. He must be worthy.

"Gaze starward! Stand high and unearthly;

Freesoul'd as a banner unfurled!
Be worthy! O Brother, be worthy!
For a God was the price of the world."

—Joaquin Miller.

That Man Could Be Changed

A man does what he does because he is what he is, say some psychologists. How can a man be different as long as he is what he is? Can a leopard change his spots? An Ethiopian his skin? Can a man add one cubit to his stature? Can a man always be kind, joyful, and at peace with the world when he has ulcers in the duodenum? Is the Christian ethic balked by biological barriers?

One wonders about this some times; to the extent even of feeling that some are incapable of being any different than they are. As incapable as a blind man of seeing, as a paralytic of walking, as a moron of understanding. Glands and sin are being discussed now. Personality expression is a problem of education.

Whatever modern opinions may hold, Jesus bet his life man could be changed. He referred to it as being born again. Harold Begbie has catalogued instances and experiences with human nature that would seem to prove that Jesus' faith in man's possibility of change has not been misplaced. If every man who has been changed by the power of God as revealed in the Man of Nazareth were to stand and in witness to this say, "Amen," there would come a mighty voice like a cosmic earthquake.

That Man Could Be Depended Upon

Bad news travels around the world, says an adage, while good news is getting its boots on. Nevertheless, Jesus bet his life on the good news, the gospel. He took his risk on man, that he could be depended upon to tell the good news to others. He made an investment in man. The parable of his return to heaven is naive but suggestive. When asked with whom he left the work of the kingdom, he mentioned the fishers, the publicans and the tentmakers.

"And, if these fail?"

"I have no other plans."

He spoke of his followers as the salt of the earth. As the light of the world. And bade them go and tell all nations the gospel news.

He bet his life man could be depended upon. He took his chance on man.

"He is counting on you.

He has need of your life
In the thick of the strife;

For that weak one may fall
If you fall at his call.
He is counting on you.
If you fall him—what then?"

We Must Bet Our Lives

My Christ was a gambler. And he is become the lesson book of the universe. Christians, too, must be gamblers. We must risk all we have. We must bet our lives that there is a God. We must bet our lives he is the world's Father, "not willing that any should perish." We must bet our lives on man—that he is worth saving, that he can be changed, that he can be depended upon to help save others.

In a true sense this is not gambling at all. There is no element of risk in it. God will see to that. Man will see to that. We take no chance by putting our lives on the side of Jesus Christ. The risk is on the other side. The kingdom of God must come. The kingdom of God will come. There is no possibility of a failure.

"He took his life and threw it for a world redeemed.
And 'ere his agony was done,
Before the westering sun went down,
Crowning that day with crimson crown,
He knew that he had won."

COLGATE-ROCHESTER DIVINITY SCHOOL TO ERECT NEW BUILDINGS

Plans to erect three new buildings on the campus of Colgate-Rochester Divinity School at Rochester, N. Y., were announced by President Albert W. Beaven following a meeting of the Board of Trustees in connection with the recent commencement exercises of that school.

The building program, which is expected to be well under way by fall, includes the Colgate Memorial Chapel, a dormitory for married students and a home for missionaries on furlough who may pursue courses in the school.

Mr. James Gamble Rogers of New York, architect of the original group, is preparing the chapel drawings and the building will be in harmony with the Collegiate Gothic construction so successfully carried out in the earlier buildings. Mr. Charles Carpenter of Rochester is designing the other two structures which will be erected in the Northeast corner of the campus.

CONTRAST!

Two letters received by the church in the same mail recently reveal two very different sorts of persons endeavoring to join our church by letter from other churches. What sort of a letter could be written about you as a church member and a Christian?

"Our church in conference voted that due to his record here, and also his attitude toward our church, we would not be justified in granting him a letter. According to what he tells us of his life, I feel that we would be unfair to you in granting him a letter in full standing."

"He has been a member of our church for a number of years and a more faithful member never had his name on our roll. He was always doing something good because it was right and because he loved to do it; never to be seen or praised by his fellows."

First Baptist Church,
Shreveport, Louisiana.



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This will be a sermon and a service that you will remember with gratitude for months and even years to come. Millet was one of the most religious painters of the old world, and in "The Angelus" he has presented a concept that is of the greatest human interest.

In addition to the usual music and program of the evening, Dr. Smith will sketch, with chalk, one of those beautiful pictures of his, illustrative of the evening's theme. You have always enjoyed his sketching. You will enjoy this one.

Use your phone and invite your friends. Fill up the empty seats in your car. Fill up the church.

First Methodist Church,
Los Angeles, California.

The root problem of the present age is to bring human nature morally and spiritually abreast of the new world situation which progress in other directions has created. In the words of Lord Allen of Hurtwood some months ago, "the nations must learn to think as a

world or perish in anarchy"—and that means a new understanding and outlook. For the success of a world commonwealth just the same conditions are necessary as for the happiness of a single home. All hinges on the readiness of each within the circle to think first of what is best for the rest, for the whole.—*The Bishop of Ripon.*

Our next step in adaptation to physical environment will be the invention of an economic system in which the overabundant products of the machine will be more intelligently distributed. Stuart Chase declares that we are capable of producing enough to provide every family with five thousand dollars' worth of goods each year. When we learn how to give every employable man an opportunity to earn his share of this vast output we shall have made immense strides forward. This is the major need of the coming generation. But for every major human need, God has a way of providing the capacity of adaptation.—*Rev. Carl Knudsen, Church of the Pilgrimage, Plymouth, Mass.*

Although men flatter themselves with their great actions, they are not so often the result of a great design as of chance.—*La Rochefoucauld.*

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THE CHURCHMAN FUND

"The Churchman," splendid Episcopalian periodical edited by Guy Emery Shipman, has been found guilty of libel by a New York court and Gabriel L. Hess, general attorney for the Motion Picture Producers of America, Inc., has been awarded \$10,000.00 punitive and \$200.00 compensatory damages.

"The Churchman" has been very active in the fight for better and cleaner movies. In one of its issues it stated that Mr. Hess with others had been indicted for conspiracy in the province of Ontario, Canada. The information was secured from a supposedly reliable source. The information, however, in so far as Mr. Hess was concerned, was untrue. When this was learned the usual retraction was made. But Mr. Hess insisted on taking his drop of blood.

"The Churchman" is a periodical which should continue. Yet no religious periodical can go on unaided at a time like this. A contribution to the defense fund of "The Churchman" — money which will be used to finance an appeal and secure a vindication will make its continuance possible. It will do more than this. It will give a rousing statement to the world that decent minded people are interested in clean pictures and do not intend that a paper, such as "The Churchman" shall be destroyed for a slip of the typewriter.

"Church Management" will be glad to receive contributions from subscribers or their churches for this defense fund. Gifts from fifty cents up are acceptable. Make checks payable to William H. Leach, indicating that they are for "The Churchman Defense Fund." The gifts will be acknowledged and held intact until such a time as a "Churchman Defense Fund Committee" is prepared to receive them.

Here is a splendid chance for classes and groups in your church which have profited through cleaner movies to show their appreciation to a fighting religious periodical.

Journal of Social Hygiene, (May 1935). The American Social Hygiene Association, New York. 35 cents.

This issue of the *Journal* is the "church number" and will be of interest to most clergymen. It includes approximately a dozen articles dealing with the methods of sex and marriage instruction, the attitude of the church toward social hygiene and similar subjects. Authors include Anna Garlin Spencer, John C. Ward, Roy E. Dickerson, L. Foster Wood and others. Readers will find this a good reference volume for their shelves.

My God, what is a heart
That Thou shouldst it so eye, and woo,
Pouring upon it all thy art
As if that Thou hadst nothing else
to do?

BUDGETING

One's income, from whatever source, in a large or small amount, should be apportioned to the various objects for which there is a responsibility. In so doing, all worthy objects will be given due consideration, and the money will not be frittered away at the call of mere expediency.

Among the objects, for which provision should be made, is Life Insurance. This way of securing financial comfort for the future of one's self and family, deserves a conspicuous place in the personal or family budget. The amount for the particular age and kind of policy may be seen in the prospectus of the

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• THEY SAY •

SUNDAY SCHOOL LESSONS FURNISH SERMON THEME

June 5, 1935

Editor: *Church Management*:

In response to the article in the June number on: "How To Get Started On What?", I wish to offer a suggestion. I have found it helpful at times to build my sermons around the topics of the International Sunday School lessons, and preach them on the days of the lessons. I do not, of course, make this a hard and fast rule. On the special days, such as the Sundays prior to Christmas and Easter, and Mother's Day, etc., I use topics appropriate to the occasion. Then again there are times when an altogether different topic seems more urgent and appropriate than that of the Sunday school lesson. Nor do I use the Sunday school topic unless I feel I can give some phase of it a treatment that is timely, stimulating, and interesting. This practice does help one at least a little in getting started on something.

It has these added advantages:

(1) It enables one to choose sermon themes several weeks in advance, thus

making possible a thorough preparation.

(2) It lends at least a suggestion of system to one's selection of sermon topics.

(3) It enables one over a period of about seven years to make a fairly comprehensive excursion through the Scriptures.

(4) It unifies the theme of the worship service with that of the Church School, thus helping to bring about that correlation of the two considered by religious educators to be so very desirable.

(5) It eliminates unnecessary duplication. When, e.g. Peter's denial is being studied in the school, it is being treated at the worship hour, and not six months later. (There is also the advantage of the "mental set" of the congregation, thus making concentration easier.)

(6) It gives a background for the lesson study, and often stimulates a discussion at that period. (It gives the people a chance at a "come-back", which Prof. Coe feels every congregation needs.)

If the worship service follows the Church School, the sermon and the entire worship service, when built around the lesson topic, can bring the lesson to a fitting and inspiring climax.

I realize that this practice has many weaknesses. I am fully aware of all of them. I believe, however, that if it is used with a discreet freedom, it may more than once help the preacher to get started on something definite.

Sincerely,

C. W. Vandenberg
Painted Post, New York

THIS EXPERIENCE HELPED

Editor, *Church Management*:

May I offer my suggestion on "How to get started?" Recently I wrote a letter to a friend whom I knew could not hear my next Sunday's sermon, due to illness. I felt that she needed the message of the sermon, so I suggested some Scripture passages bearing upon the subject, asked her to read them and remember us in prayer at the time of the service of worship. In my desire to help her with her personal problems some new thoughts came to me while writing the letter that I had not planned in the original outline for the sermon. These ideas proved later to be the most gripping and helpful part of the sermon. As a result of the letter I rewrote the entire sermon before delivering it the next Sunday morning. The mere effort to write the letter proved a source of inspiration and rekindling of spiritual power in my mind and heart.

The result? The lady's daughter who had not been to church for months came to hear that sermon and was deeply impressed by it. She said she had read my letter to her mother and asked for an interview. I called at the home and learned that the daughter, who is a hotel clerk and unable to attend church, is a young woman of deep spiritual na-

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ture.. She has been for some time a student of the Unity School of Christianity, reads her Bible faithfully and gave me some very helpful literature on prayer. Then she related some remarkable experiences in answer to prayer. I was impressed by her earnestness and sincerity and gave her an invitation to speak at our mid-week service on her experiences which she has accepted. We are looking forward to a very helpful service. Several of our members were greatly surprised and pleased to learn that she will speak at our mid-week service.

It all came about from a letter which helped the preacher to "prime his pump," getting started on a sermon Monday morning. CLAUDE W. WARREN,
Land O' Lakes, Wisconsin.

PRAYER HELPS

Editor, *Church Management*:

I read the article in the June number, with sympathetic interest. All the more so, because for many years I had the same trouble. If I briefly relate my experience during these last few years, it may prove a help to the brethren, and I should be very glad if this were so.

My one resort is earnest, believing prayer to the Holy Spirit, who is the spirit of truth, promised to guide us into all the truth. So, when Sunday evening comes, and the services of the day are over, and I want to get started for another Sunday's work, I implore the Holy Spirit to show me what subject he would have me take. I appeal to him as the one, and the only one, who knows what my people actually need. I admit, very humbly, my ignorance and insufficiency. What is the result? The answer from him comes! It may come on Sunday evening, or in the course of Monday; hardly ever later than that. I am made quite certain what the Lord would have me prepare; and with peace and joy in my heart I can get started. I never start before. I can gladly testify that my preaching produces fruit in the lives of people; and the glory belongs to God!

Are there some who deem what I have written to be fanciful? Let them be assured that I am not given to fancies; but I am, thank God, gifted with sober, common sense. I would say to the brethren who are puzzled as to "how to get started on what?" to make a trial of the plan, which I have successfully followed for years; and I implore God to add his blessing.

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THE thief in your church is Indifference. Indifference steals the congregation and the Sunday school. Indifference employs every modern method to entice church members. He uses the park, playground, resort, automobile, movie, theater, the gun and the rod—everything imaginable to steal the people from your church. You must take advantage of modern methods and overcome this great giant Indifference.

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• THE EDITORIAL PAGE •

Stewardship Education is the Answer

NOW that the financial index of the churches is definitely upward, we may be permitted to look at the years of depression in a spirit of meditative retrospection. We recall how in the early days of the depression panic overtook the church. Many thought that ministerial support would not be forthcoming and that it would be necessary to close churches. Some short sighted people thought that the way out was to get money by any scheme which might come at hand. Various commercial propositions were proposed. Churches were to share in the sales of groceries, soap and other household items.

Churches did yield sufficiently to these commercial schemes to dissipate any tendency to boast of their stewardship ethics. But, now that years have rolled by, it is easy to see that the churches were saved, financially, not by a resort to "easy money" methods but by the allegiance of church members to the principles of Christian stewardship.

The churches which have suffered the least in the depression have been those which had trained their people in stewardship and systematic giving. Some churches which had enjoyed the prosperity of the wealthy had neglected to do this. As a result great budgets were cut many times. The saddest examples of church organization during the depression have been in those individual churches which have depended upon the gifts of their wealthy members. Great fortunes have suffered during these years. The churches which have relied upon the conscientious weekly giving of the average man and woman have suffered the least. Out of their little they have continued to give much.

It is also interesting to note that the successful plans of church finance developed by the depression are both founded in sane Christian stewardship. The famed Belmont Plan in the Southern Presbyterian Church is just an intensification of Christian stewardship. It is based on the invitation for the churches and church members to push out in the deep and let down their nets. The Vanguard Plan, likewise, has this sane basis. Its success is based on a parish organization which will enlarge the circle of loyal members and spread around the financial responsibility of the church. Its purpose and its literature which is being rapidly developed finds its source in the best principles of Christian stewardship.

Beer Fails its Advocates

THE *National Voice* points out, with good effect, that beer has failed its advocates as a government revenue producer. Assuming that the sponsors were sincere, a thing which we question, the California paper gives first the estimates of

beer income as predicted by its sponsors. Then follows the actual receipts.

Here are the prophecies of 1932 set against the actual revenues of 1935.

Association Against the Prohibition Amendment estimated annual revenue from beer	\$1,000,469,898
New York <i>Evening Post</i> estimated annual beer revenue at	\$1,129,280,000
Irene Du Pont estimated annual beer revenue at	\$1,230,000,000
Governor Ely, of Massachusetts, estimated (liquor)	\$2,000,000,000
A. Mitchell Palmer estimated (liquor)	\$2,500,000,000
Governor Ritchie, of Maryland, estimated (liquor)	\$ 750,000,000
John J. Raskob estimated	\$1,000,000,000
Estimates by brewers and wet propagandists ran as high as..	\$5,000,000,000
Actual beer revenue, first two, years, \$341,780,420, or average annual revenue only	\$ 170,890,210

Actual revenue received represents approximately 14 per cent of "conservative" wet estimates.

Repeal has failed to balance the budget.

The Constitution and Democracy

WITHOUT a constitution democracy becomes anarchy. It is well for us to keep this principle in mind as we enter the celebration of our Independence Day. In its recent decision on the A. L. A. Schechter Poultry Corporation case the Supreme Court of the United States laid down this principle:

"Extraordinary conditions may call for extraordinary remedies. But the argument necessarily stops short of an attempt to justify action which lies outside of constitutional authority."

Much of the confusion during the hectic months of the "new deal" has been found in the fear, on the part of those familiar with historic American processes, that the security of the constitution was being waived because of a national emergency. The court decision has quieted this fear. The result will probably be found in a greater confidence in the stability of our American institutions.

It is always easy to cry emergency. It is an appeal to the emotions rather than to the mind; it seeks decision of the heart rather than of the head. Many classes seeking legislation have urged the emergency. Popular sentiment seemed to be with them. Now the movement is back to the constitution.

It is well to call attention of churchmen, especially of those in constitutional bodies, that this principle will apply with equal force to their denominations. During the past few years there has been too much of a tendency to forget constitutions and judicial procedures while groups in

control are accomplishing their purposes through short-cut methods.

It may seem a little thing to remove a trouble maker from the communion of the church. But if he is removed by non-legal and non-constitutional methods, the price to be paid for the effort is altogether too high. It has been tragic to see great, deliberative ecclesiastical bodies yield to the passion of the moment and over-ride all the constitutional guarantees which history has created.

We would also call attention to some things

which have been said in *Church Management* during the past months regarding the separation of Church and State. It is well here for religious bodies to respect the charter of American rights. Churches have suffered severely through economic reverses. The emotionally minded may call for state or federal subsidies for sectarian schools and colleges, or even for direct help from the government to alleviate the distress of building debts. But we, for one, feel that it is much more vital to sustain constitutional Americanism.

The Class Meeting

Uses Guild Dramas in Worship Setting

TRINITY Methodist Episcopal Church of Hutchinson, Kansas, is one of the churches which has found the dramas of The Guild of Inspirational Drama suitable for worship presentation. The following evening program given on May 12th, shows the adaptation of the idea.

EVENING WORSHIP

Prelude: "Sea Sketch".....Warner
Processional Hymn 612

(the congregation will please stand and sing with the choir on the last stanza)

Responsive Reading: 31st Sunday evening, page 45 in the Psalter

Pastoral Prayer

Anthem: "Hear Then In Love, O Lord".....Wooler

The Trinity Choir

Miss Martha Koch, Soloist

The Offering

Offertory: "Reverie Triste".....Diggle

MOTHER'S DAY PLAY: "THE JEWEELS OF CORNELIA".....Bach

Presented by the Trinity Players, under direction of Mrs. M. E. Radebaugh

Characters:

Cornelia, a mother of early Rome.....Mrs. Frank Hannah

Cinna and Lucius, her sons.....Merle Day and Tom Terrell

Sabina, a neighbor.....Mrs. H. P. Hertz

Julius, a messenger.....Bill Reynolds

Marcus, a friend of the King.....Phil Robertson

Felix Sulla, Emperor of Rome.....Harold Thomson

Slave.....Charles Terrill

Attendants and Guards

Benediction

Organ Postlude

Wesley Guild "Around the World" Luncheon

At the meeting of the Wesley Guild to be held next Wednesday, May 8th, 12:30 P. M., a unique luncheon has been planned by the twelve districts of the Guild. The tables will be decorated to represent twelve countries and prizes will be awarded to the Districts showing the best representation and effort of displaying their country. A prize will be given to the District having the largest attendance.

The Districts and countries represented will be as follows:

Downtown District, Mexico—Lowry District, Italy—Powderhorn District, Egypt. Hyland District, Ireland—Wesley District, Hawaii—Nicollet District, China.

East District, Scandinavia—Park District, Africa—Lake Street District, Holland.

Lake of Isles District, Japan—Minneha-haha District, India—Harriet District, Russia.

Wesley Methodist Church,
Minneapolis, Minnesota.

Pennsylvania Is First

Pennsylvania is the largest Sunday School State in the world! It has one-ninth of the entire Sunday School enrollment of North America and one-sixteenth of the world's Sunday School enrollment.

In our State there are 10,327 Sunday Schools, with 191,000 officers, teachers, and leaders, and with a pupil enrollment of over 2,201,000.

Philadelphia, with 2,000,000 population, has 722 Sunday Schools, with about 20,000 officers, and a pupil enrollment of nearly 300,000. This means that these schools have an average of 25 volunteer workers, who meet weekly an average of 400 different boys, girls, and adults, in Sunday School classes and work.

In all of North America there are 185,333 Sunday Schools, manned by 2,197,400 volunteer leaders. The student enrollment totals 20,627,675, or an average of 111 per school.

Sunday School is world-wide. There are listed in all lands 361,145 Sunday Schools, with 3,301,784 leaders, and 33,245,045 pupils of all ages.

The Sunday School is one of our strongest character bulwarks. No family can afford to neglect it.

Patterson Memorial Presbyterian
Church, Philadelphia, Pa.

A CONVERSATION

"Hello, Mr. Maytime. How is the little Church getting on, down at the corner of Lake and Hall Roads?"

"Fine, Ed. More people, more activities, better programs right along. You ought to come and see us sometime."

"What's their program for next Sunday, do you know?"

"Yes. For one thing, the Choir will be assisted by Mrs. Homer Davis as Guest Soloist; that will be fine, of course. And by the way, have you heard that the Choir now has beautiful robes made by some of the Red Cross Auxiliary directed by Mrs. Frank Mains? The robes add so much to the interest and worship of the services.

"For another thing, I understand that Dr. Reinhold's sermon is about The Church: Why Believe In It? And do you know, I'm quite curious to hear

what he has to say about it. I am told that he has some pretty strong convictions about the place the Church ought to have in our community life. I'm wondering what he thinks of the way Bay Village people regard the Church."

"Do you think he knows, and do you think he approves?"

"I think he knows pretty well. After all, Ed, just what kind of an idea would a stranger get by coming into our Village and observing the way the people of Bay Village attend, support, or ignore the Church? Do you think the members themselves, even the officers, have a very clear notion of what the Church is for and why they should believe in it?"

"Say, will you go with me to the Bay Presbyterian Church, 'The Little Chapel by the Sea,' as they call it, on Sunday? The hour is 11. Don't be late."

"Oh, Ed, just a minute. Tell your wife that the Women's Association has a meeting at the Church next Monday afternoon. Mrs. Glasser, the president, says their program will be very entertaining."

"And your children, both of them, will enjoy the Bible School at 9:30 on Sunday morning. Does your Jack know about the Young People's Society going to North Olmsted on Sunday evening? They meet at our Church at 5:30 and go via autos."

"Well, so long! See you Sunday at 11."

Presbyterian Church,
Bay Village, Ohio.

HYMN IN THE FORM OF A CROSS

THE CROSS
Blest they who seek
While in their youth
With spirit meek
The way of truth.

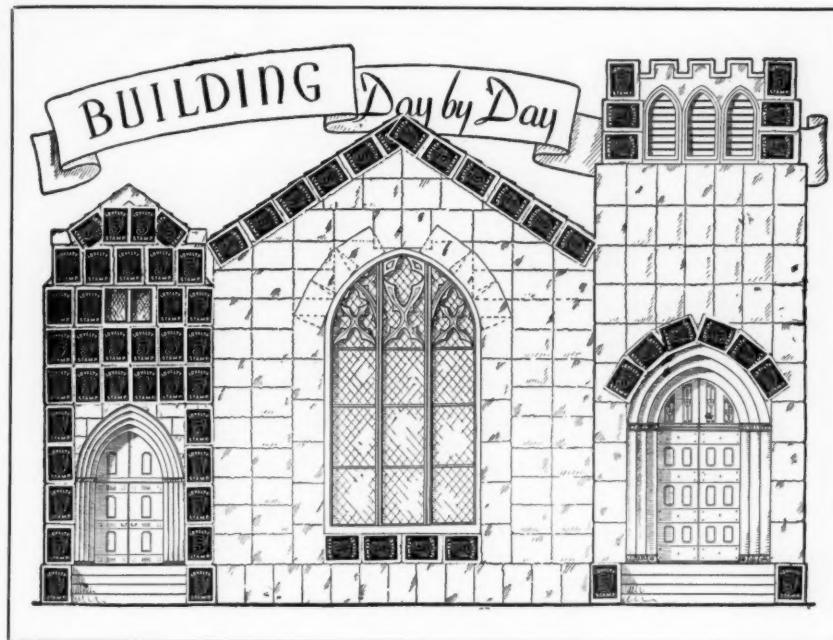
To them the sacred Scriptures now display
Christ as the only true and living way;
His precious blood on Calvary was given
To make them heirs of endless bliss in heaven.
And e'en on earth the child of God can trace
The glorious blessings of his Savior's face.

For them He bore
His Father's frown,
For them He wore
The thorny crown;
Nailed to the cross,
Endured the pain
That His life's loss
Might be their gain.
Then hast to choose
That better part,
Nor dare refuse
The Lord your heart
Lest He declare—
"I know you not!"
And deep despair
Shall be your lot.

Now look to Jesus who on Calvary died,
And trust on Him alone who there was crucified.
—Composed by a Christian monk
during the middle ages.

Bethany Evangelical Church,
Buffalo, New York.

Raise Money With Loyalty Stamps



No. 1 The Visual Method

THE large picture chart, 20x24 inches, shown on the left, is hung on the wall. As the stamps are purchased they are pasted on the building. It requires 200 stamps or \$10.00 to cover one chart; ten charts and 2000 stamps raise \$100.00.

TO raise \$100.00 you will need ten charts and 2000 stamps, the price is \$3.35. To raise \$300.00, thirty charts and 6000 stamps are needed; price \$8.50, to raise \$500.00 you will need fifty charts and 10,000 stamps; price \$12.00.

Special Sample Offer

To enable you to put this money-raising plan before your church we will send you one sample chart and 200 stamps, sufficient to cover it, postpaid, for thirty-five cents.

No. 2. Pledge Cards and Stamp Books

THIS plan uses stamp books holding fifty stamps each. Each book filled means \$2.50. The system is sold complete with stamps, stamp books and pledge cards. To raise \$100.00 requires 2000 stamps, 50 pledge cards, 50 stamp books. The cost is \$3.35; to raise \$300.00, 150 books, 150 pledge cards, 6000 stamps, for \$7.50. For a \$500.00 fund you will need 250 pledge cards, 250 books and 10,000 stamps. The cost is \$10.00. To raise \$1000.00 you will need 500 pledge cards, 500 books, 20,000 stamps. The cost is \$18.00. In each instance the name of your church and amount of the stamp issue is imprinted on the front of books.

A reproduction of the loyalty stamp at the right cannot give an adequate picture. The stamp itself is printed in bright coated paper in two colors. It has an attractive visual appeal.

Sample set of Book material for 10c.

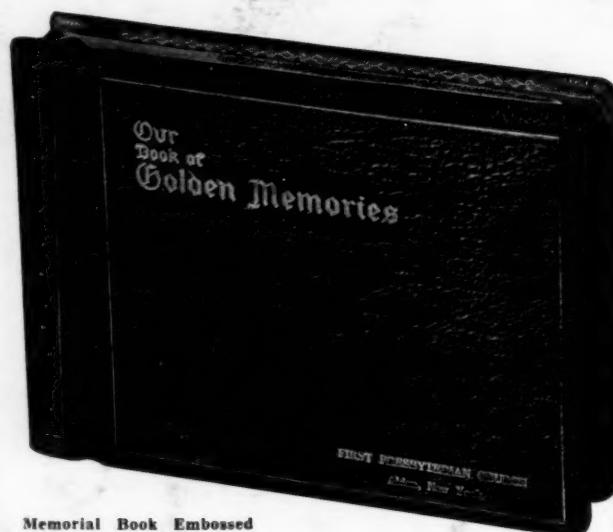
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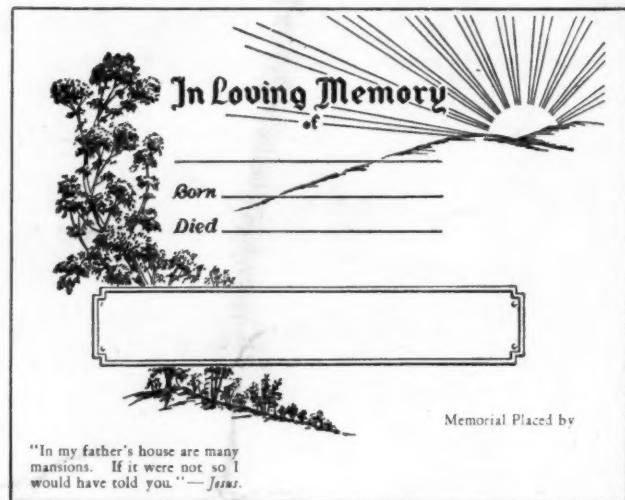
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2. An art treasure in leather, paper and gold.
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"We dedicated our **BOOK OF GOLDEN MEMORIES** Sunday, May 27th. Many said it was the most beautiful and tender service ever held in the Church. More than one hundred and fifty names were inscribed and we enjoyed a fine financial return."

Claude M. McClure, Pastor
First Methodist Episcopal Church,
Frankfort, Indiana.



•
The Memorial Page

Our service includes introductory letter forms, pledge cards, publicity and everything needed to make the plan a success. A small percentage of the gifts received in connection with the dedication will pay all costs. It will net you many hundreds of dollars in addition. *Send ten cents for complete sample set of pages.*

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